Record of Christian Work

East Northfield, Massachusetts.

VOL. 43. JULY, 1924. NO. 7.

I am awake over my word to perform it.—*Jeremiah 1. 12* (George Adam Smith).

RELIGIOUS THOUGHT AND ACTIVITY.

Eighty-five Jewish agricultural colonies, conducted along approved scientific lines, now dot the land of Palestine from Dan to Beersheba, according to the Zionist leader Dr. Weizmann.

Recently a conference of all shades of Jewish belief was held in New York that indicates a turning point in American Jewry. Hereafter American Jews will unite in support of Zionism and in rebuilding Jewish life in Palestine. A committee of seven was appointed to formulate rules for an American Investment corporation with a view to raising two to five millions of dollars as capital.

Said Dr. Weizmann: "Acre by acre we are redeeming the land of Israel for the Jewish people." In two years the Jews have doubled their holdings.

The Women's Missionary Societies of the Disciples of Christ are putting on a program to celebrate their fiftieth anniversary during 1924. This is their Golden Jubilee year. The chief aim is the raising of $1,000,000 to construct fifty buildings in America and on foreign fields. The women have distributed this great aim among the states, the states have divided the responsibility among the districts, and churches in the districts have taken their apportionments.

In honor of Mother's Day last the Golden Jubilee called upon sons and daughters to buy $50 gold bonds as fitting gifts for Mother's Day.

"Half paid and all pledged by Mother's Day" was the slogan of the Golden Jubilee. The women will meet at the International Convention of the Disciples at Cleveland in October. Their motto is "Remembering the past, we build for the future." This Cleveland convention will be outstanding because it is the Golden Jubilee one, and because it is the Diamond Jubilee of the founding of the American Christian Missionary Society, which is the home society of the Disciples of Christ.

A vigorous attack upon the use of **the common chalice** at Holy Communion was made in a recent issue of the "American Journal of Public Health," which declares: "It seems perfectly clear that our influence should be directed to the discontinuance of the use of the common cup."

"The Living Church" seizes this statement editorially, and says that it is well recognized that a priest administering the chalice consumes all that remains after all the communicants have received. The danger of contagion to him therefore reaches its maximum degree. "We should expect, therefore, that if the danger of infection is considerable, the statistics would reflect an abnormal death rate among the clergy from such diseases as tuberculosis and pneumonia. But do they?

"The insurance companies have long classified their mortality experience according to professions and trades. According to the American statistics, the mortality rate among 'clergymen, priests, and ministers' is the lowest of any group, being a little more than half as high as is the group of all occupied males. The health rate is better, indeed, than that for farmers. The mortality rate among clergy from tuberculosis and pneumonia is very low, that from tuberculosis being scarcely one third of that for all occupied males, and that from pneumonia being less than one half."

An expedition engaged in **filming the life of Livingstone** left London on October 26, 1923, says the "Nyasaland Times." On completion of the scenes dealing with David Livingstone's early life at Kuruman, Kolobong, and the discovery of Lake Ngami, the ladies of the party returned to England, and the expedition proceeded north. "For the past three months the expedition has been photographing big game in Barotseland and on the Kafue flats. The film does not alone show the romantic life of David Livingstone, but deals with the fauna in their natural state, and will show them as Livingstone saw them. The expedition has already obtained films of no less than 20 different species, including some very fine hippo and a herd of 300 buffalo, all at close quarters. The expedition had some very exciting experiences with the buffalo and hippo, the latter coming to the attack three times in one afternoon, upsetting the boat and throwing the party into the water. The film deals with the incident where Livingstone was upset by the hippo. This incident has been successfully filmed. The expedition will go to Lakes Nyasa and Tanganyika. At Ujiji the famous scene will be reconstructed of Stanley's meeting with Livingstone. From there the expedition will proceed to Zanzibar, where the old-time slave market will be reproduced."

In the making of this film the expedition will travel something like 25,000 miles, and 100,000 feet of film will be exposed.

We owe our readers an explanation regarding the **Benjamin Franklin Fund** of London and the book, "Mental and Spiritual Healing," which was reported in the English and American press as having won the first Franklin award. In our May issue we discussed the book, and tried to give our readers a résumé of its contents.

The book is a fact, but the Franklin Fund is one big hoax. The "Journal" of the American Medical Association, having had a previous experience of shady publicity by the author of the book, Pierson Worrall Banning, investigated this case, and finally Banning confessed his deceit and falsehood in concocting the Franklin Fund story.

"The sole excuse given by Banning for the farrago of lies that he has sent out in his effort to sell his worthless book is that he did it as a joke in order to win a bet!

"As the 'Journal' has previously stated, Banning's book is shoddy in its typographic make-up, and worse than shoddy in the scientific character of its contents. It would have been overpriced at 50 cents; Banning sold it for $3.50. The perpetrator of this international hoax excuses the fake by saying he did it as a joke. We trust the federal authorities will get from Banning the names of every individual who has bought 'Mental and Spiritual Healing,' and find out from each purchaser whether he considers the joke worth $3.50."

The Negro migration of the past eight years from the South to the North, while it may be considered as one movement, has two important phases, that of 1916-1920 and that of 1922-1924. The first of these really began in 1915, reached its maximum in 1917, and continued at a decreasing rate up to 1920, when, because of the economic depression, it almost ceased. Estimates made at the time of the number of Negroes who went north ranged from 150,000 to 1,000,000. The 1920 census showed, however, that in spite of the great movement of Negroes northward during the previous four years the number of Negroes from the South living in the North had increased in the decade 1910-1920 by only 330,260.

Estimates of the number who have migrated in the past three years vary from 100,000 to 500,000. It is very probable that if a census were taken this year it would show that there are probably not 250,000 more Negroes from the South living in the North and West than there were in 1920. As a matter of fact, many Negroes who went North in 1922-1924 were persons who had already been North and had returned to the South during the economic depression. It is probable that during the past ten years several hundred thousand Negroes have moved from the South to the North, and back again. This movement both North and South was taking place during the winter of 1923-24, and caused many Southern newspapers to publish the statement that Negroes were returning South and that the peak of the migration had been reached. What was taking place was that many Negroes re-

FOR LEADERS.

Almighty God, who alone givest wisdom and understanding: inspire, we pray thee, the minds of all to whom thou hast committed the responsibility of government and leadership in the nations of the world! Give to them the vision of truth and justice, that by their counsels all nations and classes may work together in true brotherhood, and thy church may serve thee in unity and peace! Through Jesus Christ our Lord. Amen.

turn South during the winter, went North again during the spring, and carried with them additional migrants.—"Southern Workman."

An important conference was held in New York last April to complete the arrangements for a **Congress on Christian Work in South America,** to be held in Montevideo in April, 1925.

The congress will bring together representatives of the mission boards and societies conducting work in South America, also missionaries and South American Christian leaders from all over that continent. It will be held under the direction of the Committee on Coöperation in Latin America, which is composed of representatives of the several missionary organizations doing work in Latin America. Preparations for the congress are going forward under the Committee on Arrangements, of which Dr. S. G. Inman is the executive secretary.

The congress will be composed of about two hundred delegates, half of them being members of the churches in South America. The presiding officer will be a South American, just as the presiding officer of the National Christian Conference in China in 1923 was a Chinese, thus recognizing the development and strength of the national churches, and emphasizing the policy in missionary work in helping to establish national churches which shall eventually be entirely controlled by the people of each country in which formed.

This will be the second congress on work in Latin America since the Edinburgh Conference in 1910. At that conference Latin America was not considered, but was left for special consideration at a later time. In 1916 a congress was held in Panama, followed by regional conferences in Lima, Santiago, Buenos Aires, Rio de Janeiro, Barranquilla, Havana and San Juan. The same plan will be followed next year, the congress being held in Montevideo, and regional conferences in Rio de Janeiro, Buenos Aires, and possibly other cities. The following year a similar congress will be held in Mexico to consider Christian work in the northern part of Latin America. The Montevideo congress will be confined to work in South America.

A BIBLE CLASS SUGGESTION.

My dear Mr. Moody:

The reason I have taken out subscriptions for the members of my Adult Bible Class, which is a mixed class, is that we are using the RECORD as a text book in lieu of other Bible helps. We find that by devoting half of the class study hour on respective Sundays to such topics as—

1. Special items of interest as to the work in foreign lands or on the mission fields.

2. News items other than of missionary endeavor and religious significance.

3. Noting the points and the values of the best sermon or article published during the month.

4. Discussion of some special topic, so that by the RECORD, either in line with some particular study or with the use to be made of material for reading, or even an advertisement, we may point some progress or interest.

By reminding the class of the program for the succeeding Sunday it is found that a good deal of coöperation is secured and the discussion made more interesting to the class.

The breadth and scope of the news items in the RECORD are not, perhaps, commonly realized, as well as the educational value of the more serious addresses and articles. The class has expressed a great deal more interest in the program, and a wider point of view has been introduced in the study hour. It naturally tends to stimulate the general interest of the class in matters of religious education, and secures a more attentive reading of the RECORD.

It is rather amazing to perceive how the average person glances over the ordinary magazine hastily, and is very careless in giving attention to and discussing items of general interest which serve to make more interesting the reading itself of the magazine and more fixed the knowledge that thus may be secured.

Very truly yours,
(Signed) CHARLES R. HOLDEN.

THE MOSLEM AND THE BIBLE.

An interesting picture of Dr. Samuel M. Zwemer and the Rev. Percy Smith of Algiers discussing the Bible with students at a bookshop in front of El-Azhar University, Cairo, was taken during a recent visit to Azhar Mosque (the Moslem "university" in Cairo,) by Dr. Zwemer and a company of visitors to Cairo.

Rev. J. Oscar Boyd, secretary of the Arabic-Levant Agency of the American Bible Society, who was a member of the party, gives the following description of the visit:

"It is amazing how one can now walk into that old stronghold of Moslem fanaticism and propaganda, and present the Bible or Gospel, and meet with nothing but a friendly welcome and hands stretched out for the books. We took with us four Arabic Bibles and a quantity of Matthew's Gospel for presentation, and we had a fine reception.

"One of the sheikhs who is nearest to the kingdom has evidently been preaching the gospel zealously, because one of his colleagues smilingly asked us, 'Are you trying to make a mubasshir (evangelist) out of him?'

"Dr. Zwemer turned to the Eighth Psalm, and read in the sonorous monotone they like to use for sacred books that splendid panegyric of God's works in nature, amid the reverent approbations of the sheikhs who stood about. Then he turned to the Fifty-first Psalm, and marked a few verses there about sin and forgiveness, and I added, 'You must be sure, O sheikh, to read the Thirty-second Psalm!'

"I wrote on the fly-leaf of each of the Bibles, 'Presented to Sheikh ——, Azhar University, Cairo, from the American Bible Society,' and added our address.

"Twenty years, ten years ago, such a visit would have been unthinkable. God is answering prayer and giving growth to the seed sown. One of these days—in his own time—there is going to come the mighty harvest from all these Bibles, Testaments and Gospels put into the hands of the leaders and teachers of Islam."

For the second time in the history of the American Bible Society the issues have exceeded seven million copies in one year. The total, as reported by the Board of Managers at the 108th annual meeting in May, is 7,101,289 volumes, an increase of 2,538,222 over the 4,536,067 sent out the preceding year.

From the Bible House at Astor Place, New York, 3,856,100 volumes were issued, 934,361 having been sent out for use in foreign lands, 2,901,937 being issued for use in the United States, and 18,334 for use in the island possessions of the United States. The total issued in foreign lands was 3,245,090 volumes.

The nine established home agencies of the Society, each and all, report a decided increase in circulation. Each agency secretary reports an ever-increasing demand for the Scriptures, always far in excess of his ability to supply with the appropriation at hand.

The five state Bible Societies in active coöperation with the American Bible Society—Massachusetts, Maine, New Hampshire, Vermont, Maryland,—distributed 300,000 volumes. Bibles and portions in 42 languages were required to make the distribution in Massachusetts. A band of student workers canvassed 24 towns and cities in Maine, and supplied over 20,000 homes with copies of the Scriptures.

Several auxiliary societies form a part of the home agencies,—the Pennsylvania Bible Society, the Virginia Bible Society, the Cincinnati Young Men's Bible Society, the Chicago Bible Society, and the California Bible Society. 123 smaller auxiliary societies have been busy in their respective communities, seeking out those who were not supplied with the Bible and providing them when desired.

In Mexico they are having the unusual experience of a "waiting list" (ten to twenty all the time,) of colporters ready to serve the Society when sufficient funds

Dr. Zwemer at a Cairo bookshop.

are provided to supply the Bible for distribution.

The full report of the work of the Society is one continued message of appreciation and inspiration. As one secretary writes: "The increased demand for the whole Bible is a fact that ought to encourage the various foreign mission boards, and is a fairly good thermometer for registering the growth of the native churches and missionary work as a whole."

THE MINISTER'S WIFE:

Some Things that Haven't Happened.

Beatrice Harney Williamson.

Even when I was a young girl I always thought I would like to be a minister's wife. I remember my mother asking me one time which of the various things I had tried to do appealed to me most as a life vocation. My answer was, "If it could be called a vocation I would rather do church work than anything else." So she said, "I guess you had better be a preacher's wife." And I have found out it is even better than I had thought.

It may be because of the things that haven't happened to me.

I have heard of ministers' wives who are "put upon" by the women of the congregation who pile all the disagreeable tasks on them. But the women have always tried to shield me. They often say, "Don't try to do that! Let us do it, and save your strength for the things we can't do!"

Then I haven't had to "work my head off and never get any thanks for it." I have always gone beyond my strength, but the appreciation of the church folks, expressed in so many ways, has been more than I deserved.

Then I have never had my husband tell a church that they were hiring him, and not his wife; that he was pastor, and his wife kept house for him. I am thankful that I have had the privilege of standing by his side in every undertaking, from planning the work together to filling the pulpit. I have often carried the full responsibility, for weeks at a time, in his absence, and with the hearty coöperation of the whole church. One of our elders said not long ago, "We don't care which one speaks. We like either one of you as well as the other, or a little better."

It seems to me a minister's wife and family and home affect his work more than in any other calling. I am glad our two girls feel their share of responsibility. It is one of our family jokes that on one occasion when a group of friends were discussing a certain young couple, our small

daughter piped up with the statement, "Yes, I know them: WE married them." And I don't believe she ever quite understood why they laughed.

The sorrows, disappointments, heartaches, burdens and sacrifices of a minister's wife "are not worthy to be compared" with the joy that comes through standing by the side of a good man who is absorbed in the task of preaching the gospel.—"Christian Evangelist."

OTHER LANDS.

Six Malagasy soldiers on duty in France have recently been baptized at Nice. These men cannot understand or speak French, but a missionary home on furlough from Madagascar was able to deal with them in their own tongue. Several others have also made known their intention and desire to join the church, according to the "Journal des Missions Evangéliques," organ of the Paris Société des Missions Evangéliques.

Rev. W. L. Northridge of Belfast, one of the fraternal delegates from the Irish Wesleyan Conference to the General Conference of the Methodist Episcopal church, said recently in Chicago:

"**Ireland** had become a butcher shop. The nightly lullaby by which we went to sleep was rifle fire. Statesmen and all of us had done all we could to make Ireland seem again a Christian country. All seemed in vain. We cried in our shame and agony to God to save us. He answered with a revival. When the revival came the shooting ceased. Men who had destroyed their neighbors' property confessed their offences, and paid, or are paying month by month, for the damage they had done. Outlawed debts were paid, or are being paid. Drunkards and drunkards' homes are transformed. It is perfectly easy to win men to Christ. The churches will not hold the people crowding into them."

The "Bulletin of the American Schools of Oriental Research" contains the following interesting report from the director of the school in Jerusalem:

"The third year of civil government (reëstablished July 1, 1920) in Palestine since the war has seen a general improvement in conditions throughout the land. During the past year there have been no serious riots in any part of the country and aside from sporadic activity on the part of the inevitable ex-soldier—now called bandit,—public security has improved steadily. Living conditions have become more stable, with a marked decrease in the cost of food. Owing to circumstances into which we need not enter, land values have fallen greatly, a fact which naturally entails some local bitterness, but means a decided gain to all but speculators. . . . . During the past year the government took the **first systematic census of the country since Roman days.** The results, which have been elaborately published, will prove very interesting to all students of Palestine. The total population turned out to be about 750,000, in close agreement with conservative pre-war estimates. The most remarkable feature of the census was perhaps the great reduction necessary in the figures for the population of the larger towns; Bethlehem and Nazareth, for example, have only half the number of inhabitants assigned to them in the fifth edition of Baedeker's 'Palestine.'"

Protestant Churches in France and Belgium.

American Protestant churches have completed their general reconstruction work in France, according to an announcement of the Federal Council of Churches.

More than $2,000,000 has been given for the reconstruction and repair of the historic Protestant churches of France and Belgium damaged or destroyed during the war. The main construction work is about completed.

Of the gifts more than $1,500,000 has passed through the treasury of the Federal Council. The balance includes sums sent by the McAll Mission and generous gifts by Baptists, Methodists and Lutherans direct to churches representing their own communions in France.

Twenty-four churches, and a number of parsonages and parish houses destroyed or injured, have been rebuilt or repaired. At Paris there has also been purchased the Central Protestant Building, admirably situated at 47 Rue de Clichy. This is the home of the French Federal Council of Churches and of the offices of the various religious societies.

The financial reinforcement sent by the Protestant churches of America at this critical time has also greatly helped the social and evangelical activities of the churches, and strengthened the important foreign missionary work maintained throughout the French colonies. This work has always involved a heavy burden on the Protestant element of the nation. The French Protestants have courageously faced the problem caused by the war, and are going ahead with their work in a splendid way.

"The present situation of the Protestant Church in France inspires one with absolute confidence in its future because of the real results already obtained, the soundness of the foundations laid, the careful, economical management, and especially because of its devoted and efficient leaders. Most Americans have little conception of the wonders that have been accomplished with the comparatively small contributions sent by the churches of this country."

CURRENT THOUGHT.

It is the common practice in some American cities to have a notice board on one side of a church entrance giving the name and the address of the minister and on the other side of the entrance a similar notice board giving the name and address of the undertaker.

In one city visited by the editor recently he observed an enterprising undertaker advertising his business under the solemnly smooth name of **"Mortician."**

But to add to the attraction of his business he informed the readers of his advertisement that:

"We serve all creeds in conformity with their wishes."

In the wonderfully broad basis of some of our modern churches we wonder if this sign should not be put up on the preacher's notice board as well as that of the "Morticians."

Yea, we wonder if some of our preachers who have robbed Christianity of its life-giving message, and have stripped it of its unique resurrection word, could not save the church the extra expense of an individual board, for they have ceased to be proclaimers of life and are real morticians.—"Evangelical Christian."

We are repeatedly told that **revelation is progressive.** It is, but not in the sense in which these words are often understood. The earlier Scriptures contain in clear form the broad lines of truth: what follows is the filling in of those strongly traced outlines. Or to express it somewhat differently, the principles of the divine revelation are sharply and firmly drawn; later we have the application of those principles.

Take, for example, the doctrine of God. There are three passages which quite certainly (so at least it seems to me,) belong to the earliest days of Israel's national history: the Hebrew creed (Deuteronomy 6. 4, 5), the declaration of the divine name (Exodus 34. 5-7), and the first table of the Decalogue (Exodus 20. 1-11). Bring these together, and you learn about God truths like these: He is loving, and wholly to be loved; he is kind, compassionate, forgiving, slow to anger and plenteous in mercy; yet he is the righteous Lord who loveth righteousness; he is spirit, he is truth, he is Lord over all. The New Testament doctrine is richer, fuller, but scarcely higher than this. But through something like fifteen hundred years the application of those great truths is unweariedly set forth in Scripture. The broad canvas is filled from age to age with patient minuteness, till the divine revelation stands out before us finished in every detail.—Rev. D. M. M'Intyre.

You ask me for a "concise statement of **the attitude of our educators" towards the Eighteenth Amendment and the Volstead Act.** Of course, I have no authority to speak for "our educators," but I am glad to have this opportunity to express three opinions, my own opinions, as follows:

1. An overwhelming majority of the teachers and educators of our country believe in bringing up all children not to use alcohol in any form for the sake of their own health and of the public health, and also believe that the reasons for the abolition of alcoholism should be taught in all schools as part of the regular instruction in personal and community hygiene.

2. The testimony now being given by

manufacturers, physicians, nurses, and social workers, as to the improvement in the condition of the population at large which has taken place since the Eighteenth Amendment was adopted is so potent that it will soon convince the great majority of the American population, both native and foreign, that the complete disuse of alcoholic drinks will result in enormous benefits to any people that accomplishes it.

3. The prohibitory legislation is being better and better enforced, and its complete enforcement will follow after a time upon the appointment of enforcing officers on the merit system, instead of the "spoils" system. The first batch of officers to enforce the prohibition legislation were all spoilsmen, that is, were appointed by members of the Senate and House of Representatives in their personal or party interests; and inevitably a large proportion of the men so appointed turned out to be either morally or mentally incompetent.

I venture to add to these statements of opinion the following prophecy:

Neither the Republican nor the Democratic party will venture to put a "wet" plank into its party platform at the coming presidential election. Even the wettest of the politicians see the strong trend of public opinion towards the enforcement of all the laws against the manufacture and sale of alcoholic drinks. This prophecy is based on the extraordinary progress of democracy throughout the world during the past ten years, a progress which has been characterized by active support of all promising means of promoting the public welfare. Among these means there is none better than the abolition of alcoholism.—President Eliot.

When Dr. Underwood, the first representative of the American Presbyterian church to arrive in Korea in 1885, had translated St. Mark, he placed copies in the hands of Koreans, asking them to tell him of any mistakes they found. They came back to him and asked:

"Have you put that book in circulation?"

"No, why?"

"Why, there is a very serious mistake in it. The book should not go out like this."

"What mistake is there?"

The men pointed to verse 23 of chapter 9. "All things are possible to him that believeth."

They said: "There's the mistake. That can't be true. It makes man equal with God."

The men were not Christians, but what they knew of God—they name him Hananim, "the Honorable One,"—could not square with the gospel. This gave Dr. Underwood his opportunity.

The way to fill a large space is to glorify a small one.

Corner in one of the Denominational Camps at a Northfield Missionary Conference.

THE MISSION FIELD: AT HOME AND ABROAD.

Writing of the **unprecedented increase in Bible circulation in China,** more than a million copies in excess of last year, the American Bible Society secretary says:

"China, in the midst of anarchy and distress, yet pursues an orderly course for her hundreds of millions of people, and in this sadly disordered year has turned with interest and enthusiasm to the gospel message."

The completion of the Quecha-Spanish diglot, which arrived on the field during last year, furnishes the Andean Indians for the first time with the New Testament in any language other than Spanish. What this means will be realized when it is recalled that Quecha is the language spoken by all Indians except the Aymaras (the only race allowed by the Incas to retain their own language,) in the central Andean region from Quito in Ecuador to Bolivia and the borders of Argentine and Chile.

Seven hundred women, and all singing to the accompaniment of musical instruments and clapping of hands! This astonishing sight was met with in one of India's so called sacred cities. The women were widows, and had come from every part of India, hoping in this sacred place to atone for the sins that had made them that despised thing in non-Christian India—a widow.

But what are they singing as they sit in the temple garden, many with sad and apathetic faces? Listen! They are chanting the names of the Hindu gods. The monotonous strain goes on hour after hour.

The sight fascinates, while it saddens one. Thoughts flew to the great scarcity of Bible-women in Central India. **If these women only knew Jesus!** If they were singing for him in the little company who publish glad tidings, what victories might be won among the women of India's villages where as yet salvation's story has never been told!—"Central India Torch."

The reconstruction plans of the Protestant Episcopal church in Japan, consequent upon the earthquake, embracing new buildings and repairs, call for a total of over two and a half million dollars, exclusive of land. The objects include a number of churches and parish buildings, St. Paul's University and Middle School, St. Margaret's School, primary schools and houses for missionaries, St. Luke's International Hospital, an administration building, and a share in a school for American children. The larger church and school and hospital buildings are to be of concrete.

An active campaign has been carried on throughout the church to secure the needed total.

Fourteen years ago Wesleyan missionaries began work among the Barenje, in Northern Rhodesia. There is now a Christian community of over 1200 people, with 1400 children in the schools learning to read.

Having learned to read, there arises the great question, What are they to read? The Rev. S. Douglas Gray and his two African colleagues have prepared and printed three little books: (1) a spelling book, (2) a hymn and service book, and (3) a catechism, including a short life of Jesus and an outline of New Testament history,—all, of course, in Lenje, the language of the Barenje. These three little books form **the complete library of the Barenje.** Those 1200 Methodists still wait for the Bible in their own tongue. Many of them are looking forward to the day when they will have it and be able to read it. The great work of Scripture translation will soon have to be faced.

In China the scholar is first in social rank. This would at first glance prove an incentive to scholastic ambition, but on second glance one sees that only the sons of the wealthy, and a few of the girls, can afford an education, so this keeps learning, like diamonds and pearls, in the grasp of the rich. Getting educated in China is a long-time process. There are so many thousand characters in the alphabet that learning how to read the simplest words requires so much time few can afford it. Because of the poverty in China, little children begin to earn their living when they are so small that they are wheeled to

factory and shop in a wheel-barrow. How could they go to school?

Realizing that this illiteracy handicaps China, a Popular Education plan was recently put in practice in Chefoo, arousing such enthusiasm that when the entry books were opened 2370 enrolled the first day. They had set aside three days for enrolling an expected thousand. This desire for an education largely explains the attendance in all the classes of the Young Women's Christian Associations in China, every class being filled to capacity. The Popular Education campaign in Chefoo includes lectures on health, thrift, morality and religion.

Many think that the **native Christians in mission countries** ought to be doing more in the way of supporting the work, and not leaning so hard upon us here at home. Do you know that last year the contributions from natives amounted to $384,929? It took the Congregational Churches of America a hundred years to bring their contributions up to that amount. Even now the gifts from our churches are only about twice what the natives themselves contribute.

More than one-third of India's people earn only one cent a day. Grown men say, "I wouldn't care if I could get one good meal in two days." A "good meal" means only a quantity of black, coarse bread, yet the native Christians in our fields there gave $37,000 last year.

Native Christians in China contributed $57,000, where labor averages twenty-five cents a day.

Japanese Christians associated with us gave $180,000.

The members of the church in Kusaie, one of the Caroline Island group, sent the Board $400 last August. Those noble women, the Baldwin sisters, brought to their attention the acute need of the Board. Poor, pitifully poor, though those natives are, of their own will they made the gift. Miss Elizabeth Baldwin wrote, "Some of our dear girls said to me as they put their small offerings into my hand, 'It is all that I have.'"—American Board.

Franchise for women has invaded India. Three provinces and several native states have granted franchise to women. Miss Iris Wingate of London says that women in India are coming out of their cloistered seclusion ordained by the purdah system.

"India at this stage is a nation coming to maturity," says Miss Wingate, who, as head of the Y. W. C. A. work, in India, spends her entire time there. "The next seven years are bound to be history making. The reform scheme, the first step toward self-government which calls for a ten-year term, is only three years old. Women for the first time are beginning to take their place in national life.

"The marriage age of girls is rising. Among Christians it is as high as 18 and 19 years. While the uneducated classes still marry very early in their teens, child marriages are steadily decreasing. A girl may even say No to an arranged marriage."

After marriage the bride goes to live with her husband's parents, his sisters and brothers and their families. The mother-in-law reigns supreme over all these family connections. Among Christians, Miss Wingate said, some newlyweds are even setting up their own households. "The purdah system, keeping all women behind walls after marriage, is breaking down very fast."

The Y. W. C. A. is uniting Christian women for service and interest in national problems. It seeks to equip the Indian girl for leadership for public service.

"The biggest contribution the Association is making today is for international relationships," concluded Miss Wingate. "Racial feeling and prejudices are very acute in India. As an international staff of Americans, English, Indians and Anglo-Indians living and working together on a common basis, we demonstrate daily such racial coöperation is workable. Problems that India is facing today give us an interest in common."

I was quite amused a few days ago to read in a letter from a friend the following remark: "I suppose that Chalmers is studying along with the Chinese children, and will soon be quite a Chinaman." A short time ago I also had some one write a similar question. I suppose that all our friends at home do not realize that we have a problem to face out here that does not bother very much at home, and that is **the education of**

our children until they are old enough to leave their parents and go home to school. Until then they must be taught, and that lot usually falls to the mother.

Some of us who have not had special training in teaching children are very happy to find a course for children from the kindergarten age to twelve years. It is all worked out in daily lessons. Books and supplies are sent with the course. All the mother has to do is to follow the lesson for the day, and these are very simple, with pages marked and amount of work specified. I never realized that teaching could be so easy. The children find it easy and most interesting. Chalmers and Geneva made a miniature course for their dolls, using catalogue covers for book covers and and blank paper for the leaves. These were made about 1½ x 2 inches, and was amusement for many days. It also gave them scope for originality, as they made their own cover designs and wrote some subject matter inside.

This course is given by the Calvert School in Baltimore. It is nominal in cost, and we have the satisfaction of knowing that our children are learning what they should, and not forging ahead in one subject and left in ignorance of others.

Children who have studied alone are at a great disadvantage. They are shy about reading or reciting before company, are easily disturbed, and miss the spirit of competition which is always present in large classrooms.

We complete the lessons for the day in three hours, so the rest of the day is left for play and "making things."—Cora B. Salsbury in "Hainan News Letter."

American Punjab Mission.

The 89th Annual Report of the Punjab Mission of the Presbyterian church, for the year 1923, is an attractive volume of 104 pages, with a number of illustrations. It tells of evangelistic, educational and medical work by 99 missionaries, with 436 Indian helpers and Bible-women, amidst a population of over five millions, at 16 stations. The total Christian community is 47,132, while there are 4730 communicants on the roll.

A couple of paragraphs from the Introduction show the vivid way in which the whole report is clearly presented:

"Precisely as in the days of our Lord, the chief task of going about among the common folk and bringing them Good Tidings remains unabated. One marvels at the similarity of surroundings. Passing herds of sheep and goats together, as yet unseparated, and the shepherds with their staffs, we come to open wells where weary, dusty travelers pause to rest and refresh themselves, and women carry water in earthen vessels. Most any morning can be heard the dull, steady drone of the stones where two women are grinding at the mill, and you are startled at the thought of one of those heavy wheels being hung about the neck of any who should place a stumbling-block in the path of these 'little ones.' The villages have their huge doorways where the jury of five sits for judgment. They weigh out pieces of silver in the balances. On all sides are threshing floors where the oxen unmuzzled tread out the grain, and the chaff is blown away like the wicked. At weddings they wait long hours for the bridegroom, and the bride is decked with garlands. At funerals they wrap the body in a pure white cloth for burial. One dips the morsel when eating, water is carried in skins, things are kept wrapt in a napkin. Potters make their pots of clay, and the clay is indeed pliable in their hands as the wheel whirls before them. The sower still goes forth to sow, and he encounters the four kinds of soil. There are many other things that might be enumerated which illuminate the gospel narrative, and make vivid the customs and life of early Christian times. But whatever the environment, the age-old need of mankind is ever before the missionary. It is the need of One with power to release, One who comes and stoops down in love in order to lift. No matter what the caste, religion, status or condition of India's millions, she is suffering both collectively and individually for the lack of the one and only Saviour from sin. These pages are fairly throbbing with experiences, curious and wonderful, depressive and inspiring, revealing the hopes, fears, struggles and joys of those who bear the conquering message of the cross.

"While founded and grounded on a divine call and revelation, ours is an intensely human enterprise. We plead your prayers, your sympathetic interest and coöperation.

At times the stupendous size of the task would overwhelm, were it not for the assurance that all around the world there is one single band of believers with one single purpose,—unitedly to build up the kingdom of him whose right it is to reign."

Picture a Bible Woman!

Imagine a pleasant faced Indian woman with her graceful dress walking along with dignity. In her hands a bag containing the Bible, song book and the study books for beginners. She is on her way to the Hindu homes. In the city she goes through the streets crowded with carts and people, and in these days the ubiquitous motor cars, with cattle, dogs and children thrown in still to remind of Orientalism! She goes not only into the large houses on the broad streets, but in the narrow lanes into the very humble homes. Many of the women of the leisure class are glad to listen to her stories and songs. Women who are occupied with various work welcome her also, and she sits down in their midst to tell them the glad news she brings.

In the villages she finds the women in the fields, and at the well with their water pots, as well as in the homes. Men and boys congregate under a wide spreading tree in the center of the village, or in the open thatched roof building which serves as the town hall. Here they talk and gamble, but are often glad to have the Bible woman stop to speak to them, and give them tracts. Singing the Christian songs draws a crowd of men, women and children.

The Bible woman talks to the women in the houses, and helps them in any way they need her help. When they are ill she urges them to come to the hospital, and often accompanies them there to encourage them.

It is an evangelistic work, but as we strive to teach them to read the Bible themselves, some of them must first learn to read. So here and there she finds her pupils, women of middle age and over, and girls of twelve and upward, and beginning with the letters and simple words, and a book of Scripture selections, they finally are able to read the Bible. A Bible study lesson with verses, prayers, and songs is taught each pupil with the Bible as textbook.

It is wonderful to be able to take our Scriptures into so many of the orthodox Hindu homes. In some cases they do not realize the great contrast between our Bible and their religious books. Often they are indifferent, or minimize the influence which the Bible and these Christian teachers exert among them.—American Madura Mission report.

A Women's Bible School Graduating Class.

Let me introduce you to our graduating class! They are a bright, interesting group. Seven are widows. One has a husband in "foreign parts," who undoubtedly has another wife there. Three are wives of preachers or teachers in the mission, and will be of great help to them in their work. All are members of the church but one, and she is coming.

The tall one in the rear, Golden Apricot by name, is to be a Bible woman, probably supported by the Women's Home Mission Society of our compound. She is a widow, with one little boy and no one to help her, so she is going in debt for her education. Her spirit in school during the first two years was not the best, so we felt it would be better for her not to return, for we could not recommend her for work, and there would be no way for her to pay her debt to the school. At the end of last year she was told not to return unless she brought the $33 she owed, and also some money on this past year. That in our minds was equivalent to telling her not to return at all. To our surprise, when school opened, there was the woman with $40! Where did she get it? She did not even have a roof over her head, for her one-room home had been shaken down by the earthquake the year before. Where did the money come from? She had mortgaged the ground her house had stood on, and one tiny little field she owned. Now she had absolutely nothing but her desire to finish her studies and the hope of being a Bible woman in the future. There was nothing we could do but take her in school, and happy we are that she came back, for her whole spirit is changed, and she has grown so much in her Christian life. Many a time have I found her praying alone, and with a few others. Your heart would have been touched as was mine one Tuesday

Denominational camp members at a Northfield Missionary Conference marching to Field Day exercises.

evening at the school prayer meeting, when she asked the Lord to bless her and her little boy, telling him of her nothingness and having nothing, no home or land on which to build a home, yet withal she thanked God for his promises and her trust in him which was worth more than this world could give. She did not know why her heart was so full of joy when she had so little, but she thanked him for the peace of heart and mind. Not many of us are ever brought so low, yet I am sure the promises in Psalm 37. 3-5 will be hers. The past summer she worked for the missionary society, and a letter from her told of good opportunities down the coast. She asked us to pray for the many women who want to come, but who are hindered by their husbands. You will pray for them and for her, will you not? She has no money for the coming school year, but she does a little handwork to pay for her books, and we will trust her for the rest. She is making good.

Two others in that group will become Bible women, some will teach, and a few will take the kindergarten training course. We cannot supply the demand for kindergarten teachers, for we are the only school in this whole region giving the course.

A third one is the wife of a theater manager. She has been baptized, and has succeeded in getting the whole family to move down to our mission compound so that all the children can attend our mission schools. She wants to win them all for Christ.

Some of the names are Harmonious Grace, Jade Heart, Mysterious Heart, Precious Love, Beautiful Orchid, Love Fragrance. Pray that their lives may be just as harmonious, fragrant and beautiful as their names! They want to count in the Master's kingdom, and we want them to: so pray for them and us as we work together with him!—Melvina Sollman, Swatow.

SOME AFRICAN CONVERTS:

The Roads They Traveled.

"We have now been a little more than a year with the Bakwena. No conversions have taken place, but real progress has been made."—David Livingstone, *March, 1847.*

I have just finished examining forty-two Bakwena catechumens, and the thought has crossed my mind that some of the Christians at home might like to hear something about these men and women just coming out of the darkness of heathenism into the wonderful light of Christ. It may add interest if I tell them that this is one of the tribes that Livingstone worked among. The ruins of his house at Kolobeng are about twenty-five miles from Molepolole, the present capital of the Bakwena.

Most of the candidates live in Molepolole. Seven come from Letlakeng, which is

thirty-seven miles away in the desert. Two come from Khumakwane, and three from Mangodi, which is not far from Livingstone's old home.

The majority are women. Their ages run from sixteen to sixty. The number of years spent in preparing for the examination varies, the least being two and the most seven. All but twelve can read. Twenty come from heathen homes. Seventeen were converted by reading their Bibles, eight by sermons, seven by dreams and visions, three by hymns, and the rest by fear of death or by reading Christian books.

Of the number converted by reading their Bibles five said that it was the great invitation in Matthew 11. 28-30 which drew them to the Master. One would expect these five to be old men and old women weary of life, but on examination I find that they are all young women from nineteen to twenty-four. It seems strange that this should be so until one remembers that at that age the life of such a woman is very trying. She has left school and has become a breadwinner for the family. From early morning until late at night she has to work; this is especially true when she has to weed the gardens under the fierce rays of an African summer sun or reap the fields in the cold of winter.

The parable of the True Vine appealed to five others, and the remaining seven were drawn to Christ by other portions of Scripture.

Surely here is something that every missionary, especially every new one, should ponder. The missionary on arriving among a new people is "in bonds" because he cannot speak the language; but he can very soon learn to read it, and the Word of God is not bound, but accomplishes that whereunto God sends it. Without doubt there would be more conversions if the people heard more of God's Word and less of the missionary's.

As I have already mentioned, eight of the candidates were converted by sermons, that is, less than half the number brought to God by reading the Bible.

"What was the missionary preaching about when you were converted?" I asked.

"Judgment and punishment," was the answer given by most.

Of those who could not read, seven were converted by dreams and visions. Here are two stories.

One said: "I was very sick during the influenza epidemic in 1918. I became unconscious, and saw in a vision my son who was working in Johannesburg. He said to me, 'Mother, I am dying, but you must not grieve for me! Go back and become a Christian, and we will meet again.' A few days later a letter came from Johannesburg to say that my son was dead. I want to meet him again in heaven, and that is why I wish to become a Christian."

Another relates: "It was in the dead of night that I dreamt I heard a voice saying to me, 'Sinner, arise and follow Christ, for the kingdom of God is at hand!' It is because of that voice that I am here today."—Ernest Dugmore.

CURRENT THOUGHT.

The question has been asked as to whether the earthquake in Japan did not offer a good opportunity for those in charge of international missionary activities to avoid competition in readjusting their work.

The answer is simple. **There was no competition** in the sense in which the word is used in the business world. Our St. Paul's was the only Christian university holding a government license. Our St. Luke's was the only Christian hospital in Tokyo. Twenty-five thousand children of middle school age in the city of Tokyo were unable to get into any schools at all last year. As for the evangelistic work, there were not nearly enough churches in Tokyo before the earthquake to accommodate all the Christians.—"Spirit of Missions."

Some of us have been greatly distressed during the last few years over **the type of some missionaries sent out.** India does not need men and women from Europe and America to go to teach her people how to play billiards, nor do we need missionaries who merely tell India that Jesus Christ is one of the great teachers of the world. India has yearned for centuries for the vision of the great God. "Blessed are the pure in heart for they shall see God." It is a new heart that India requires, a transformation of life and character. Who can give that to India

except a divine Saviour? Send us missionaries who are not ashamed of the gospel of Jesus Christ, who are not ashamed of the cross, men and women who are living in close personal touch with the Master, men and women who have sat at his feet! They will meet India's needs.—Prof. Yohan Masih, India.

Harnack attributes the almost complete disappearance of Christianity from North Africa to the fact that the Bible was never rendered into the Punic language. The Christianizing process was thus incomplete, and Islam swept all before it.

Who does not recognize the part which the study of the Bible plays in making the Christian faith live in the hearts of those who profess it, and shine forth in their lives? It is the Bible Society which makes this possible for the many peoples of India. Think what it means that we have been given the whole Bible in twenty-one of our Indian languages, the New Testament in twenty-six more, and the Gospels in fifty-four others! Every tribe which has in any considerable degree embraced the Christian faith has been given at least the Gospels in their own tongue, and the gospel verses heard from the itinerant preacher have become their permanent possession. The Society has been as eager to secure accuracy in its translations as it has been zealous in distributing them, and there is no missionary but thanks God for the work of the Society.—Bishop Foss Westcott.

Do we not take too easily for granted that what has been must of necessity continue to be? The most difficult of missionary effort, and least fruitful in results, has been among the Jews, the Roman Catholics, the Mohammedans,—all having much in common with evangelical Christians. As a result we have come to take for granted that work among these peoples is scarcely worth while. But time brings changes. Judaism seems to be losing much of its vitality, leaving multitudes of Jews—inherently the most religious people in the world,—without a living faith. Catholicism, while adhered to nominally, is losing its grip on other multitudes who are hungering after a closer touch with God through direct access to Jesus Christ. Mohammedanism is breaking down as a religious faith and becoming more and more a political system. Men's hearts the world over are yearning for reality in religion, and this is to be found only in New Testament Christianity. God keeps us close to the truth as revealed in his Book, and our hearts warm with compassion for those who are feeding on the husks of religion when they might have the life-giving Bread!—"Home and Foreign Fields."

TROPHIES OF GRACE.

David Yawa, one of Dr. Miller's old boys, at Zaria, now clerk at our Kano Bookshop, was married to one of the girls under Miss Bryant's care. A good many Moslem relatives of the bridegroom were present. They expressed their surprise at the stress laid in the service on the duty of the husband and wife to be faithful to each other all their lives, so very different from the Moslem idea; and they could not help admitting it was a far higher and worthier ideal than their own.

On the Friday two of Dr. Miller's schoolboys were baptized by immersion in a suitable pool of water near the town well. Some people say there are no true **converts from Mohammedanism.** If such could have heard my examination of these two candidates, and their thoughtful answers, they would have had their conviction much shaken. If they could further be acquainted with several other young men trained in the same school, and baptized several years ago, who had been in charge of our bookshops at Kano, Zaria, and Kaduna for nearly a year, without any one to superintend them, and during that time had lived a consistent Christian life, and kept their stock and cash quite correct, and been able to account for every penny of the large sums which passed through their hands, they would surely have changed their minds. The work is very slow, and converts are few and far between in these Moslem areas, but Jesus does reign in some hearts where Mohammed had formerly usurped the lawful throne of our Saviour king.—Bishop Melville Jones of Northern Nigeria.

Just now the writer has in mind the recent conversion of **two young Jews.**

One of them is a teacher of Hebrew. He came here from Russia five years ago. He is about 25 years of age. He spent all his time in study. He has a Ph. D. degree from Russia. During his short stay in America he has already mastered the English language remarkably well. About two weeks ago he came one day to pay us a friendly visit, to use his expression. During our conversation he said that the reason why he came up to see us was that the people in the neighborhood of the Mission told him that these missionaries are altogether different from other people. The things that they told him about the missionaries made him desirous of meeting them personally and seeing if he could distinguish in them that good which puts them in such strong contrast to other Jews who do not believe in Christ. Following the example of the Lord Jesus Christ with Nicodemus, we started a talk concerning his soul. We showed him the necessity of being born again of the Holy Spirit and water. The result was that owing to the fact that he already had read the New Testament he accepted the Lord Jesus Christ as his Saviour from sin.

The other young man is about 24, and he too came to the Mission building, but with a different object in view. He came to tell us that he believed in the Lord Jesus Christ, and that he wished us to administer baptism unto him. The story of how this young man came to believe is rather too long for this page. He was one of a large company of Jewish lads and young men some years ago whose sole purpose was to destroy this Mission. They called themselves the Anti-missionary Society. They caused us a good deal of trouble, disturbing our meetings by sudden incursions, opening and slamming the door, shouting in and intimidating the audience. They had their meeting place directly opposite the Mission. They used to have a large sign warning Jews against attending our meetings. This young man was one of the leading and active members of that anti-missionary society. That group of young men weakened and decreased in numbers consequent upon the United States entering the war. Since then a change came over this young man, and he began to study the New Testament and our tracts, of which he displayed a thorough knowledge during our interview. Finally he came to us, not as a proud and fighting enemy, but as a humble and yielded slave of the Lord Jesus Christ. This is only one of a number of similar cases upon which we looked with amazement and praised God for the wonderful power of the gospel of the Lord Jesus Christ, which is the power of his resurrection.

People will often pass by such occurrences in Mission work, but if a hopelessly sick person or one born blind should be healed or given sight, that would cause a great sensation. But when we rightly consider such conversions as above mentioned, we must look upon them as the greatest of all miracles. Is it not a greater miracle to see a man born again than the healing of a sick person?—Leopold Cohn, Williamsburg Mission to Jews.

The world is full of men who are making good livings but poor lives.

Shall the Dream Come True?

A breeze slipped out of the sea-flung spray
  For a night of frolic and sport,
And just for a moment stopped to play
  In a shut-in tenement court.
It almost died as it felt the heat
  That oozed from the sun-baked walls,
And hurrying sought a way to the street
  Through the narrow, stifling halls,—

When out of a window came the cry
  Of a child at its mother's breast,
The sound of a tired lullaby,
  A prayer that the child might rest.
"I'll stop," said the breeze, "before I go
  A-hurrying back to the deep.
By mother and child I'll softly blow
  Till I soothe them gently to sleep."

The babe was hushed in its fretful cry
  As the breeze blew softly and mild.
The mother ceased singing her lullaby
  As she sank to sleep by her child.
She dreamed they sped from the shut-in court
  On the wings of the cooling breeze,
And swift from the city journeyed forth
  To the edge of the wave-tossed seas.

She smiled as her child reached out to play
  With the foam that splashed to her side:
She bared her breast to the cooling spray
  As it rose from the tumbling tide:
But morning came, and her dream stopped short,
  And she looked at her child with dread,
As the heat poured down in the shut-in court
  From a sun framed hot in red!

W. H. M.

THE BURDEN AND THE REMEDY.

An editorial in a recent issue of the "Boston Transcript" is entitled, "Is It the Pace That Kills?" The writer discusses a statement recently issued to the effect that during the past year there have been 12,-948 suicides in the United States, and these figures are not regarded as complete. The editorial then analyzes these figures roughly as follows:

"Of the victims, two among three were boys and men. Ages ranged from six to ninety-seven years. Many of the adults who took their own lives were socially prominent, educated and wealthy. The league lists among the suicides sixty-two physicians, forty-eight lawyers, some of them judges, fourteen ministers and other church leaders, thirty-two college students, sixty-four bankers, seventy-two brokers, forty-three actors, twenty-six editors and writers, fifty women prominent socially, and one hundred presidents and owners of large business concerns."

Looked at purely from the economic standpoint, the material loss involved in this is appalling. That men who have had the advantages of education and technical training, men of extended business experience and social position, should have voluntarily ended their lives when they might have been of rich service to the community, may well make us pause and consider what there is that is wrong with twentieth century civilization. It was thought that the appliance of science to industry would have made life easier, and that the ever-widening horizons which education proffers might have made life more attractive. And yet in the light of such figures as these one is made to realize that social prominence, education and wealth do not in themselves make life alluring.

The editorial writer, discussing the subject, states that students of sociology are in agreement that "the prospective victim can often be saved if his trouble is discovered and he is induced to talk about it. Cases are on record in which the despondent person who had been induced to think it over experienced a change of heart. This effort to combat the evil by reaching the individual is one that may properly engage the activities of religious and social workers." In other words, the best way to avert the prospective suicide is to have him experience conversion, or give him an object worth living for. The writer in the newspaper is only giving new emphasis to the urgent need of what is called personal work,—work by the individual for the individual,—the most effective form of evangelism that there is.

Again, viewing the figures and the class from which so many suicides have been drawn, one is appalled by the realization of the loss to the country. On the lowest basis there is the economic loss of men who have enjoyed educational privileges and technical training, who for some reason or other have felt the battle of life was not worth fighting. There were men of extended business experience whose lives should have been a valued asset to the business world and to the state, and youths who had before them prospects of lives of useful service. Undoubtedly in some cases the victims suffered from temporary mental disease, and could not be held accountable, but in many a case was the real evil to be found in one dread and fatal disease—sin.

"There is justification of the view," according to this editorial writer, "that the freedom now given young and old, and the contemporary influences that tend to tautened nerves and distorted outlook on life, play their part in the extent of the evil in this country, but it might perhaps be easy to exaggerate that element in the case. Many other things must be taken into account if this unfortunate proclivity of a part of the human race is to be held in check."

All this is simply to say that history repeats itself. More than two millenniums ago, in another part of the world, Jesus saw men and women who "labored and were heavy-laden." His heart was moved with compassion for them. To many life had become drab and dark, and he called to them to come unto him for rest. Now nearly two thousand years later there is the same class, to whom life has become irksome, the labor apparently futile, and the burden beyond human endurance. The remedial means can be found in no other source than in that rest which the world cannot give, but is proffered freely today to all who will come to the Source of peace and joy.

THE BUILDING OF AN EFFICIENT CHRISTIAN LIFE.*

V. FITTING YOURSELF INTO GOD'S PLAN.

Rev. A. W. Beaven, D. D.

Matthew 4. 18-21. This is the story of four men who had made certain plans for their lives, and they met Christ and changed them. I am speaking this morning upon fitting your life into the plan and the will of God.

I have tried these mornings to leave clearly in your mind this impression: that you must make the choices upon which your life depends; that God through Jesus Christ stands ready to teach you what those choices ought to be; that he knows better where you ought to place your life and how you ought to invest it than you know yourself. If you deliberately and completely submit yourself to his will, he can and will lead you into a place where you can do the work that he planned for you, and you can be happy and contented and efficient in doing it. One cannot conceive of a tragedy that is worse than for a soul invented, if you choose, by God, brought here for a specific purpose, living a whole life and never finding that purpose, doing things that do not count, and leaving the one thing for which the soul was brought here undone. That is the eternal tragedy of a lost opportunity!

This morning I raise with you the question as to how you may find that place in the world's task which is God's will for you. For a few moments I take up the elemental things that are underneath that question.

First of all, I would not have you think that God's will is only revealed through some mysterious or unnatural channel.

I am not telling you to wait for a vision, or until the heavens open or a dream comes and tells you that you should be a missionary, or a stenographer, or go into business, or teach school. What I am speaking of is not something that is unreal to you. Your brains are part of you, your ordinary processes of choosing are part of you, all the equipment that God has put inside of you for making choices anywhere else is equipment that is God-given for making a choice in this field. Your every faculty is sacred, and each of the common, ordinary elements of your life is part of an apparatus that was just as much invented by God as any other part, through which he can speak to you and reveal to you and lead you. The main thing that you need to do is to make all of those different elements of your life willing to be led by him.

No matter how fine the compass is, if it is tied or if you put a weight upon the little needle so that it cannot swing, no matter how much the north star pulls it, no matter how much the so-called instincts of the compass may urge it to turn in a certain direction, it cannot. If you have made up your mind that no matter what God says, no matter what his will is, you would not do it anyway, you will do as you please, and if his purpose gets in the way, so much the worse for his purpose, then it will not make any difference what he says to you. But if you are honestly and eagerly willing to know his will, and when you know it to do it, you can learn his will through the ordinary apparatus with which he has endowed you.

There are certain elements in you that you recognize that fit you for doing certain things. Certain types of work inspire you and enthuse you, certain other types bore you. There are certain studies in school that you have liked better than other studies. There are certain studies that never seem to draw out of your nature the big reserves that are back of you. Your tastes, the things that you love, are real indications of capacities resident in you that can be drawn out by the life work which you ultimately choose and the task which you assume.

Then, again, you inherit certain tendencies or abilities from your parents. By that I do not mean for a moment that you ought to do what your mother did, or follow some line that your father followed. But there comes to every person a certain inherited ability. If you enter some form

* Northfield Young Women's Conference, 1923.

of life work that enables you to capitalize that, you have a great asset to start with. If you have to turn your back upon that entirely and begin anew, it is not that you cannot succeed, but it is that you have had to turn your back upon capital that you would have been happier to have used. Many times boys and girls as they come on into manhood and womanhood say, "That is what father or mother did, but that is exactly the thing I do not want to do." That may be right, and if it is honestly so, and you come to the honest conclusion that you ought not to be what your father was or your mother was, and you cannot capitalize any of the family traditions and experiences, all right; but recognize the fact that you are laying aside a definite equipment or help that you might have used. Maybe other things offset it, but you have lost something if you cannot use it.

Then, again, there are certain types of work that when you do them the big person within you thrills to them. You love such work. It makes you feel when you get through that everything within you has been stimulated and strengthened.

In every man and woman there are two personalities. I used to put it, there are two men under every hat. It will probably be truer to say there are two women under most hats, at least there would be more room for them. However, there is a little person in you, and there is a big person. Whichever one of those two grows depends largely upon your choices. If you pick out some life task that irritates you every time you do it, you feel the repression of it, you feel you are just doing it for the money there is in it, you are just doing it in order to get something out of it; and so you get no thrill in doing the work itself, you have made a poor choice. Some of the saddest sights I have seen are people engaged in tasks that bore them to tears. Five days out of the week they are doing something that irritates them, represses them, makes them mad at themselves and mad at the world.

A choice of a life work that is a right one will lead you to some task wherein you secure an inspiration for things that are fine. You do it with joy in your heart, you throw your life into it, and you feel

Dr. A. W. Beaven.

when you do it that the very work itself is the expression of the big personality within you.

Take those common things, your inclinations, your equipment, your inheritance, the things you love, the things that you long to be, your ideals, etc. When you get them analyzed they will usually point to some one of the big fields. It may be teaching, it may be business, it may be professional or religious work. When you have analyzed all elements of the ordinary apparatus with which God has endowed you for making choices, submit them to the light which comes from the presence of Jesus Christ.

I remember, for instance, in my own life there was one thing that I always said I would not be, and that was a minister. My father was a minister. Six generations before him were ministers, and to my notion that was enough. After I had seen how hard it had been for my father, and how difficult he had found it to make things go, and to give mother the things which I felt she ought to have, and to give us children the education which he wanted to give us, I made up my mind that I would not be a minister. Whenever anybody spoke to me about it I said, "I will talk over anything else with you, but I will not

talk that over"; and yet all the time my own heart, my equipment, the things that I loved in school, the advice of my friends, and the traditions of my family, were pushing me in that direction. But I said, "No, I won't!" I made up my mind I was going to be an electrical engineer; picked out my school and matriculated for it, and was going there in three weeks, when, as either good luck or bad luck would have it, I was cutting wood one day and drove an axe through my foot. It fixed me so that I had to sit still for two or three weeks, and I had time to think. I brought my life before God, and ultimately I got to the place where I said, "Here are all these arguments. They seem to lead in a direction where my soul says, 'I will not go,' but I claim to be a Christian, I claim to want to do God's will. I really will try to do what you want me to do, Father, and if that is what you want me to do, impress it upon me so that I cannot get away from it!"

I battled with that for two weeks. One afternoon I went upstairs to my room and said, "I am not going down until this thing is settled. I am willing to do the thing that I feel God wants me to do." In the quiet of that afternoon the whole question focussed just as clearly and decisively as it would have been focussed if someone had appeared to me and said in so many words, "This is what you ought to do." I do not mean that the heavens opened, or that I heard a mysterious voice. I simply mean that all the processes of my life I tried to submit to God's will, and they all focussed at a certain point.

The conviction that grew upon me that day has been a final one. I never have raised a question about it. I have gone ahead with my task peacefully and quietly. And I want to say to you that whatever you do choose, choose it because you feel God has led you to it. If it is business, if it is teaching, well and good. If it is going into the mission field, go there because you feel God wants you there. There will come times in your life as in mine when it seems as though the water were shallow, when things are going hard, when I have been lonely and when it seemed as if things were going against me; but when I have come to those moments I have always been able to fall back upon the fact that I went into the ministry not because I definitely chose it selfishly, but because I chose it in the light of God's leading and because I felt when I got there I had him to fall back upon; and no matter who was against me, when I came back up against God I felt the reserves of eternity behind me.

Specific Choice.

So much for the general background. Next comes the specific matter of choice.

Choose something! Do not just drift into it! When you get out of school, or even now when you are in school, definitely pick something! Why, friends, isn't it an absurdity, when you stop to think of it, when you have only one chance to live, and life is all here before you, that a person does not know enough to pick out something, but drifts around like a ship without any port?

Next, pick out something that is a big, fine piece of work, of which you will be proud.

Some of you may say, "Well, but I do not have to choose, I do not have to work. I have money enough; my parents have money enough." Or, "I do not expect to do that. I am already engaged, and I expect to be married. I do not have to have a means of making a livelihood." No matter if you are engaged and expect to be married, you ought to have some piece of the world's work that you can do well, simply as an insurance for the future. If you have money enough so that you do not have to work, in the name of God do not be willing to be a loafer as long as you are here on earth! Find some piece of work that the world needs doing, and do it! Is there anything worse than a person who is educated and perfectly able to do something, that sits around and watches other people do the world's work. I have very little use for any species of social parasites who believe they are called to live by loafing. If you do not have to work for a living, in the name of God work for the help of your fellow men! You are free to do it, and you ought to do it. And the call of humanity as well as the call of God is back of that insistence. Choose, and choose something worth while!

That leads me to the third obligation that rests upon you all. Whatever you

choose, pick it out with a great desire for service, and not simply with a motive of selfishness. Our American ideals have come desperately near submitting to this as the final test of a life work, "What will I make out of it?" So many times when boys and girls come out of college, and begin to ask, Will I take this work, or that? they test it by the question, "How much will I make out of it?" Sometimes the way girls marry, and particularly the way their mothers talk about marriage, is based on "What will I make out of it? What will I get?"

I am not here to ignore the meaning of the results that come from money. I am not here to ignore the insistence that we ought to earn a living, a good living. I am not here to ignore the right of every person to expect good, adequate pay for services rendered. But I am here to say that the cheapest ideal that a person can take as the real motive of living is, How much am I going to make out of it? If you do a good piece of the world's work and you are well paid for it, well and good: but if you long for money and pay for money with your honor, with your manhood or womanhood, or with any of the great things that are worth more, you are paying too much. If money is a servant, it is a perfectly fine thing. If money is a master, it is the most damnable master that people can find. And here in America today there are altogether too many folks who seek it so hard that it becomes their master and they become its slave.

Now, one or two reasons why this is an unwholesome attitude.

Suppose you make up your mind you are going to get money, and get it no matter what it costs you. In the first place, you are not dead sure of getting it. A great many people make up their minds they are going to get money who do not. In the second place, when you make up your mind you are going to get money and you do get it, you are not dead sure you will keep it.

If you make up your mind that you are going to have money, you are going to marry for money, you are going to work for money, no matter what it costs you are going to get it, you may have to sell everything else that is worth while to get it.

I have seen men who started out humble and honest and sincere, who went on up until at last they were wealthy beyond description. I have seen men of that kind who could stand at last in a palace that was the measure of a great wealth, and could command men by the thousands to do their bidding. Yet that same man, who, when he was a poor man, had the love of his wife and the adoration of his children and the confidence of his neighbors, had risen slowly upon the ladder to a great, high isolation where his wife feared him, his children were suspicious of him and broke his heart, and his neighbors hated and feared him. There he stood on a great pinnacle, wealthy, but in hell with his money. A man may get it, but he may pay too much for it.

It does not make any difference how full you get your arms of money, or how much you can encompass in your wealth. When you go up to the curtain called death, it is all left behind.

Another thing. No matter if you set your heart on money and you get it, there are certain things you can never buy with it.

You cannot buy the love of a little child with money. You cannot buy a happy home. You cannot buy the confidence of a good woman. You cannot buy things that are of supreme importance on earth. You can buy a lot of the paraphernalia and the gewgaws, a lot of the comforts. My friends, the things that are supreme in life do not always come with money.

Now I am not belittling wealth. I am not saying that there is any glory in being poor. But I am saying if you take it as a supreme objective of life you have gotten off on the wrong foot, you have taken the wrong key to happiness. The thing to do is to decide that so far as you are concerned you are going to put your life into some enterprise that brings joy and service and blessing and help to your fellow men. If you do that well and make money out of it, well and good. But if you make your money first and do that second, you will ruin even the service that you render.

First of all, plan to serve! Plan to do God's will in blessing your fellow men, and through that there will come to your life and heart the greatest satisfaction that there is upon earth!

Who are the people that have made the

world? Are they the people who put money first? There is an old time illustration,—I never have been able to find a better one, so I use it over and over again, as others have done before me. There is this option. You are going to start out first of all to make your living, or to make your life. When you measure things in terms of a living, then you are measuring life in terms of things. When you measure it in terms of a life, you are measuring it in terms of influence and blessing to your fellow men.

There are any number of people today who measure their progress entirely in terms of things. "Last year I rode in a Ford, this year in a Buick, next year in a Pierce-Arrow. Progress, great! Last year I lived in a cottage, this year in a house, next year in a palace. Great! I am progressing." So it goes: measuring life in terms of things.

Now you ought to measure life in the terms of the influence that you have. If you come into a group of your fellow men and find the ideals and the happiness and the closeness to God at a certain level, and you live your life in that group, and when you get through you have pushed them down; if you go into a school or a home, and when you get through it has its ideals depressed, it has a less grip upon God, a less grip upon honor, a less grip upon fairness and kindliness and the things that are worth while, your life is a failure, I do not care what has happened to you otherwise.

If a man comes into a city, and makes money by the millions, but when he goes by everybody grits his teeth and clenches his fists and says, "If I ever get a chance to take it out of that fellow the way he has taken it out of me, I will do it"; if every child has less a chance to be a great or good man or woman because that man has lived, and every ideal in his town is depressed, that man is a failure even if he dies as rich as Crœsus.

But if a man or woman comes into a group or a community or college, as the case may be, and when he gets through and has lived his life and passed on, everybody who knows him feels a nearness of God, every man stands with his back a little straighter and his honor a little firmer, every child has a little more care-free place in the world and a better chance to live and grow and develop, every woman's purity is more protected and man's honor uplifted, that man is a success even if he dies as poor as Abraham Lincoln or Jesus Christ.

What is life? Is it great bales of money? One who turned the world upside down worked just three years in a little bit of a country that you and I would laugh at a person living in it today and never going outside of it. Did you ever stop to realize that life is not measured by its length or by its wealth? It is measured by its quality. Some people live more in three years than others live in ninety. You may live seventy years, you may live seven years, but the question is not how long you live, it is how you live, it is what you put into it, it is how you are living this very minute.

I am going to put something fairly and squarely up to you. A lot of young people get the impression that sometime yonder in the future they are going to do something simply tremendous. And they keep putting that time off and putting it off. "Oh, I am going to render some service! I am going to do something fine by and by when I get out of college, when I get married, when I get settled down, when I make a pile of money." No, you are not! If you are not doing it now, you cannot do it by and by. Suppose the end came tomorrow. Has your life been lived to the full? Have you actually rendered service? Mr. Speer wrote a book a few years ago about young men whose lives counted. Every one of those men died when they were young, but they lived a full life. They kept every day filled to the full with its task of service.

At one time, after I came home from talking with the people in a certain home that had grown barren and cold and had disintegrated because the people in it had lost the real zest of life and love, I said to my wife:

"My dear, whatever else we do, do not let us get behind in love! Let us keep every day lived full, so that no matter when life ends we will be even in the books with our love. For," I said, "I have come from a home where the tragedy of a home going to pieces grew out of the fact that the man said, 'Well, sometime when I get my money

made we will have our good time. Sometime when I am not hurried as I am now I will take more time to show my wife the courtesies.' Sometime by and by she was going to do this, and he was going to do that, but the home went to pieces while they were waiting."

I have seen lives that went to pieces while they were waiting to do the thing that they were really called to do now.

Christian Service.

The last word that I bring to you in this series has to do with the big question as to whether your life should be spent in Christian service.

I am not here to tell you that it should, or to argue that it should. I am here simply to lay before you some of the things you ought to think through before you finally make your decision. In a group like this there must be some upon whom the hand of God rests, and to whom he extends his call to give life, full time life, to Christian service.

The first thing I mention is that someone has to lead this enterprise of the kingdom of God; some people in every generation have to be dedicated to leadership. Why not you? Is there any reason that the responsibility for leadership rests upon somebody else, that does not also rest upon you? Shall you say, shall I say, "Oh, no, that isn't for me! I realize someone has to do it, but not I." Why not you?

You say: "Well, I know, but I wasn't made for that." Who was made for it?

You say: "I know, but I am not fitted for it." Who is fitted for it?

If you finally come to the conclusion that the Master does not want you in a certain sphere, and he wants you somewhere else, well and good; but do not go out with the feeling that the Master wanted you there, and you wouldn't go.

I have a friend who went through college with me. I was about twenty, and he was forty. When he was twenty he felt he ought to give his life to Christian work, but he said he wouldn't do it, and he went into business. He never felt contented. He drifted from business into mining, and from mining into farming, and from farming into fishing, and he drifted up to Alaska. He went here and there and everywhere, driven by a sense of discontent, a sort of a partial life. Finally, when he was thirty-eight years of age, he came down to the fact that the thing he had dodged all the time was the thing he ultimately had to do if he was going to be happy. So he moved out of his area of discontent into an area of calm, quiet pursuit of the thing which he felt was God's will. He began at thirty-eight to take a high school course. It took him eight years to get his high school and college courses, but after he got through he went into that life work that he should have started 20 years before. From that time to this he has been happy and contented. He has been limited, and his life will always be limited. He will always have the consciousness that he lost twenty years of the best part of his life, he lost his chance to do his biggest work.

If you feel you ought to put your life into Christian service, play absolutely fair with the will of God on that matter: do not dodge it!

I want to say another thing. When young people are approached on this subject they sometimes feel that if they do give their lives to Christian service, whether in the foreign missionary field or the home mission field, the Y. M. C. A., or the religious educational task, or a dozen other spheres, they are stepping out of the main currents of life; that those are not big, strong callings like some others. I will dare you to show me anything else that will compare with Christian service. Point out any other proposition that is half as big or as enjoyable in this very day in which we live!

There is the ministry: the setting of your life aside to give its whole strength and thought to the culture of things spiritual, to bring the power of God and his ideals and his salvation to operate in the souls of men. I dare you to show me anything bigger.

You stand today at the parting of the ways, as young people of this generation. Somebody says to me, "Oh, I wouldn't give my life to this spiritual enterprise! I am going to put it into making money, into business, into building sky-scrapers, into being an engineer or chemist, or something of that kind." I say to such, "In the name of God, we do not need more sky-scrapers,

or more money, or more chemical inventions! What we need today is the spirit that will help or control the things we now have."

The great problem that we face in this twentieth century is as to whether the spiritual powers that come from God, that can dominate the souls of men, can be brought to bear upon our modern civilization quickly enough to offset the terrific tide of rising power which modern science has placed in our hands. There are great days before you. There are greater opportunities in the spiritual fields than were ever faced by people since this old world started. They talk about the good old days and the opportunities that people faced. You have a bigger opportunity than any people ever faced. What are you going to do with it? Will you turn your back upon that opportunity? Will you say, "Oh, no, I do not want that!" Will you look upon the foreign mission field as it is today, with nations rising out of their lethargy and looking around to see whether they will go toward God or away from God? Will you turn from that majestic and wonderful opportunity to shape the next thousand years of human history, and put your life in something that doesn't count?

God save you from putting it where when you come to the sunset and the evening star and look backward across your life you will feel that you put it on second rate things that did not matter, after all! God save you from feeling, when your chance is over, like the old king, "I played the fool! I erred exceedingly!"

God has a place for you. He is ready to lead you to it, if you will let him. He will want you to prepare for it. If you give him his chance and go into it, you will build a great, strong, enduring bit of God's architecture that will last through long centuries to come. Go where he wants you to go! Do what he wants you to do! Whatever less vision dims your eyes, never let grow dim the vision of the leadership of the great Christ, your Master, your Lord, your Saviour, the Son of God, who leads you on to build according to the purpose of God, who is your Maker.

THE CERTAINTY OF RESULTS.*

Rev. James Gordon Gilkey.

In this course of lectures I have been trying to suggest an interpretation of life according to which God and men are working together for the establishment of a better social order; and in this last lecture of the course we come to the very natural question, Is this coöperative venture of God and man successful? Can we face the future with the firm conviction that by and by satisfying results will come? Naturally I take for the last subject, "The certainty of results."

First. Suppose we all admit frankly that we have hours of doubt and despair. Some of you may remember the strange confession that Hugh Latimer made to Ridley, his fellow martyr at Oxford, just before their execution: "Pardon me and pray for me! Pray for me, I say, for I am sometimes so fearful that I could creep into a mousehole, and sometimes God doth visit me again with his comfort. So he cometh and goeth."

Anybody who has lived a Christian life and tried to devote himself to the service of God knows exactly what Latimer means when he says, "So he cometh and goeth." We all have moods when God goes, and when our hope and our confidence and everything else go too.

There is a striking passage in one of Thomas Hardy's novels which suggests this mood of doubt.

"Did you say the stars were worlds, Tess?"

"Yes."

"All like ours?"

"I don't know, but I think so. They sometimes seem to be like the apples on our stubbard tree. Most of them splendid and sound,—a few blighted."

"Which do we live on, a splendid one or a blighted one?"

"A blighted one."

* Northfield Women's Foreign Mission Conference, July 1923.

We all feel that way sometimes. And as one stands here and looks out at the people who have been through many years of life, the people who have dealt with many boys and girls, he realizes clearly that many of you are discouraged about the rising generation.

It is only fair to remind you that all the way through the years people have had moments of discouragement about the rising generation. If you look back in history to the generations that have proved to be the greatest and the finest, you will find that fathers and mothers were very skeptical about them. We all grow discouraged about our boys and girls sooner or later. Let us remember that the next time the mood of depression comes.

About the year 1701 the boys near Boston began to cut off their hair and disport themselves in wigs. That innocent action greatly shocked some of the elders of the time. One of the Boston ministers decided to undertake a crusade against the practice. I want to read you a passage from his diary.

"June 10, 1701. Having heard last night that Josiah Willard had cut off his hair and put on a wig, I went to his house this morning.

"I told his mother what I had come about, and she called Josiah.

"I inquired of him what extremity had forced him to cut off his own hair and put on a wig. He answered, 'None at all'; said that his own hair was straight and parted behind; argued that men might just as well shave their hair off their heads as off their faces. I answered that men were men before they had any hair on their faces, and that half of mankind never had any. I told Josiah that wigs had been condemned by a meeting of ministers in Northampton, and I begged him to read the 10th chapter of the 3rd book of Calvin's Institution. God seems to have ordained our hair as a kind of test to see whether we will be content at his finding, or whether we will be our own carvers, and come no more at him."

Whenever any of the people in my church are discouraged about the rising generation, I like to think of Josiah Willard and his minister. That is the generation that so many people look back to now in admiration, saying, "Those were the good old days!" And yet when Josiah was a boy he seems to have given a good deal of trouble. I say we all have our moments of doubt and despair. We must admit it frankly.

Second. But here is one of the great messages of Christian faith. However dark the immediate prospect may be, we can trust God to bring to a triumphant conclusion his project for the race. "The kingdoms of this world shall become the kingdoms of our Lord and of his Christ." It is that faith, that things will ultimately come out right, that has kept numberless people going.

I wonder if you have ever used this text for a talk to your missionary society, or a group of boys and girls: "Verily I say unto you, I shall no more drink of the fruit of the vine until that day when I drink it new in the kingdom of God" (Mark 14.25). "Until that day"! There is the superb optimism of Jesus. Think of the dark situation in which he found himself,—going down to inevitable and tragic defeat, and the twelve men in whom he had invested his love and his friendship beginning to show signs of their faithlessness. Yet, looking out of that dark situation, Jesus could make the appeal to the future, "Until that day." It is a great moment in a man's life when he can make that appeal to time. "Until that day"—when these children to whom we have given our best will respond. "Until that day"—when the church of Christ shall be without spot or blemish. "Until that day"—when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

All through the years men have been making that same appeal from a dark present to a glorious future. Listen to Savonarola just before martyrdom in 1498:

"If you ask me in general as to the outcome of this struggle, I will reply, victory! If you ask me in a particular sense as applied to myself, I reply, death! For the Master who wields the hammer, when he has used it throws it away. So he did with Jeremiah, whom he caused to be stoned at the end of his ministry. But Rome will not put out this fire; and even if this one be put out, God will light another. Indeed, it is already lighted everywhere, only Rome perceives it not."

Reasons for Christian Confidence.

Third. Here are the reasons for our Christian confidence.

(1) The permanence of the forces for good.

In New York harbor there is a lighthouse on Robbins Reef, a half-sunken shoal between the Battery and Staten Island. That light was kept for many years by an old lady, Mrs. Katie Walker, the wife of one of the former lighthouse keepers. One day a reporter from the "New York Tribune" persuaded her to tell her story, and it was published. It ran something like this:

"I was living at Sandy Hook when I met my husband. He was the keeper of the Sandy Hook light, and he took me there as his bride. We were very happy there, for the lighthouse was on land, and I could keep a little garden. But one day we were transferred to this light here on Robbins Reef. The day I came, I said, 'I cannot stay here. The sight of water everywhere I look makes me lonesome and blue.' I told my husband that I would not unpack our trunks and boxes. But somehow after awhile they all got unpacked, and I stayed on. One night he caught a heavy cold while tending the light. It turned into pneumonia. They took him to Staten Island to the infirmary, where they could give him better care than I could give him here in the lighthouse.

"One night as I sat there, tending the light, I saw a boat coming through the dark. Something told me the news that it was bringing, and I expected to hear the words that came up out of the sea, 'We are sorry, but your husband is worse.' 'He is dead,' I answered. We buried him in the cemetery over on the hill there. Every morning when the sun comes up, I stand at that porthole and look in the direction of his grave. Sometimes the hills are green, sometimes they are brown, sometimes they are white with snow. But they always bring a message to me, something I heard him say more often than anything else. Just three words,—'Mind the light!'"

See the permanence of the forces for good! You cannot take them out of life. When you put love and devotion and duty like that even within a lighthouse on a sunken reef, by and by even the hills and the forests become eloquent, and a voice cries, "Mind the light!" Forces for good put into the world cannot be taken out, cannot be forgotten, cannot be crushed.

Do you want another text to use for a group of young people? It is in the story of the prodigal son: "He divided unto them his living." The Greek word there is not "living": the Greek word is "life." He divided unto them his "life." What did that prodigal take off into the far country with him? He took his share of the family's money, he took some new clothes, he took his horse: all those material things. Then he took something else: part of his father's life. His father's dreams, hopes, ideals, purposes went off into the far country with that boy. And what did they do? "And when he came to himself, he said, I will arise and go to my father and say, Father, I have sinned against heaven and before thy sight. I am no more worthy to be called thy son." "He divided unto them his life." You have been dividing more than a financial inheritance with your children. You have been dividing to them your life, and these forces cannot be forgotten, cannot be obliterated.

The second reason for our confidence is this: the fact that good is stronger than evil.

When we remind boys and girls that the forces of good cannot be obliterated, they say, "What about the forces for evil?" The force for good, which cannot be obliterated, is stronger than the force for evil. By and by, if you give it time, the force for good will crush out the force for evil, and carry life a little further forward.

That is the verdict of history, and any one of you who can look back over a span of 50 years will admit that the force for good is stronger than the force for evil. "I, if I be lifted up, will draw all men unto me." What does Jesus mean? "The forces for love and right and faith that I show are stronger than these forces for hatred and injustice that are nailing me to the cross. Wait! I will draw all the world to me."

There is a letter that John Bright wrote to his sister on his 50th birthday that ought to give us all courage:

"At the age of fifty we discover that not very much is accomplished in one lifetime, and yet, notwithstanding the immeasurable ignorance and stupidity of the human race,

there is a gradual and sensible victory being gained over barbarism and wrong of every kind. I think we may in some measure console ourselves. If we cannot win as fast as we want to, we know that in the long run our opponents cannot win at all."

There is a wonderful sentence. "If we cannot win as fast as we want to, we know that in the long run our opponents cannot win at all." No! If you put ignorance against intelligence for 50 years, intelligence will win. If you put love against hatred and give them a thousand years, love will win. If you put right against wrong, and give right time enough, right will conquer. God has made his world in such a way that the force for good is stronger than the force for evil. That is a second basis for optimism.

The third ground for our Christian confidence in the certainty of results is the resourcefulness of God.

I hope the next time you meet a group of people who have lost their courage about the church, or about the missionary enterprise, that you will speak to them on the resourcefulness of God. Take as a text, Luke 20. 9-13. It is the story of the man who tried to collect the rent from the people in the vineyard. He sent one man, and he failed. Then he sent another man, and he failed. Then he sent a third man, and he failed. Then he tried plan No. 4. What is Jesus trying to suggest? I think he is trying to suggest this, that if God cannot carry out his purposes in way No. 1, he does not stop. He has way No. 2, and if that does not work he has way No. 3, and if that does not work he has way No. 4. By and by he is going to win.

You know how true that is in human life. You know very well that if God cannot develop a given set of qualities in a personality by one set of experiences he will try another set of experiences. If he cannot develop self-mastery and power in a young man by giving that young man success, he has other ways of doing it. He will try failure, he will try hard work, he will try disappointment, one thing after the other. The owner of that vineyard sent one servant, and another, and another, and another. By and by the resourcefulness of God wins.

Have you ever thought of that in connection with the process of organizing the world for peace? The generation that is now passing down into the sunset was not wise enough, was not Christian enough, to organize the world for peace. No; that generation trusted in tricky diplomacy, the appeal to force, and you know what happened. Is God at a loss for something to do? Oh, no! Look about you at this conference. You will see a new generation, the younger generation. It is a little different from yours. The world has now come to feel that dishonest diplomacy will never get us anywhere, that the appeal to force creates usually more problems than it solves. The new generation will try to organize the world along a different line. All these new ventures of the young life of today, what are they? They are an evidence of the resourcefulness of God. And suppose this new generation fails too? There is still another generation coming on after. It is a great moment in a person's life when he begins to realize that if plan No. 1 goes to pieces, God is not defeated. He has another generation, another servant to send. By and by he will have his way.

In a tense moment in the Reformation era Luther received from his friend Spalatin a letter in which Spalatin vented his exasperation, his annoyance, his fear. Luther replied, "Great heavens, Spalatin, how excited you are! If this thing be of God, it will come to pass, contrary to, in spite of, over and under and around your way and mine of bringing it about." There is faith! "If this thing be of God, it will come to pass, in spite of your way and mine of doing it." The resourcefulness of God!

> It fortifies my soul to know
> That, though I perish, truth is so:
> That, howsoe'er I stray and range,
> Whate'er I do, thou dost not change:
> I steadier step when I recall
> That, if I slip, thou dost not fall!

Another reason for our confidence is this: God certainly has all the time that he wants.

Here is one of the points of difference between God's attitude and ours. You and I are in a hurry; and as people get older they get in more and more of a hurry. Young people can afford to wait 30, 40, 50 years,

but when a person gets to be 70, he wants things to happen very quickly. What is God's attitude? "A thousand years in thy sight are but as yesterday when it is past, and as a watch in the night!"

From your point of view and mine things move slowly. There is no denying it. The world is growing better at what seems a snail's pace. But from God's point of view—comparing not 1850 and 1923, but comparing B. C. 2000 and A. D. 2000,—there is evidence of vast progress.

Here is still another argument for our faith: The evidence of Christian history.

I am coming down now from the abstract to the concrete. I have spoken of different things that give us confidence: the permanence of the forces for good, the fact that good is stronger than evil, the resourcefulness of God, the fact that God has all the time that he wants. The fifth point is the concrete evidence of these things in Christian history.

Let us begin with some of those boys and girls who seemed to be so disappointing in their teens. If you study those same children a little later, what do you find? Time and time again they prove to be the leaders of their generation. Charles Darwin's father told him that he would be a disgrace to himself and his family. He was counted singularly incapable of mastering any language. Napoleon Bonaparte stood No. 42 in his class at the military school in Paris. Who ever heard of the first 41? Patrick Henry ran wild in the forests like one of the aborigines, and divided his early life between dissipation and languor. At fifteen Isaac Newton was actually taken out of school and put to work on a farm. His father said he had no brains at all. Oliver Goldsmith's teacher said, "He is one of the dullest boys I ever tried to do anything with." And now listen to this description of Henry Ward Beecher, as a boy in his teens. "A poor writer, a miserable speller, a boy with a thick utterance and a bashful reticence that make him seem actually stupid." Henry Ward Beecher!

If you appeal to experience you find that boys and girls have a strange habit of showing in later years the results of the work fathers and mothers and teachers put into them in youth. Give them time! The boy who demands his share of the family wealth and then wastes it in riotous living has not reached his final stage when he is in the far country. Wait a while! You will find him coming home.

Look at social progress, and you see the same truth. In John Wesley's time, only 175 years ago, this was London: "Every sixth house was a gin shop, and Hogarth could find all about him material for his dreadful picture, 'Gin Lane,' with its woeful sign, 'Here you may get drunk for a penny, dead drunk for tuppence; straw provided free.'"

"In those days the colliers of England were little better than slaves. The coal of the country was brought out of the mines on ladders, and carried by women and children stripped to the waist and bearing the coal in bags on their backs. There were 223 offences for which a man could be hung in the England of 1750. A little girl eight years old broke a store window, stole tuppenny worth of sweets, and was sentenced to death by hanging. Every week a wagon went around the streets of London and to the London workhouses to collect waifs from six to eight years of age. Then they were taken to the Lancashire cotton mills, where they worked from five in the morning until eight at night, as long as they lasted." Less than two centuries ago!

Is God winning his way? It looks as though he is.

And when one comes here and hears the story of foreign missions, what evidence there is of the slow triumph of Jesus Christ! You and I are not fighting for a lost cause. We are fighting for a cause that is bound to win, if we give it time.

In 1915 I heard Sherwood Eddy make this statement: "A hundred years ago there was not a Protestant missionary in Korea or Japan, there were not ten in China, and there were only a handful in India. Today there are 300,000 Christians in Korea, 500,000 in China, 1,600,000 in India." Our labor is not in vain in the Lord.

Now what is the future toward which you and I are looking? I want to suggest it as I close.

We look for a united church of Jesus Christ, intelligent, practical, progressive. Do you know this wonderful paragraph of Dr. Jefferson's? "'I will build my church.'

He is at work. The church is no private enterprise of ours: it is his. We are co-laborers together with him. The critics rage, and the brilliant writers imagine a vain thing. Kings and rulers in divers realms take counsel together and agree that the glory of the church is departing. The Lord holds them in derision! The church is not obsolescent. Humanity has not outgrown it. Its triumphal career has only begun. After the flags of republics and empires have been blown to tatters, and the earth itself has tasted death, the church of Jesus Christ shall stand forth glorious, free from blemish and any mark of decay. Therefore, my beloved brethren, in these confused and confusing days be steadfast, unmovable, always building your life into the church of Christ, forasmuch as ye know that your labor is not in vain in the Lord!"

We expect a victorious church: we also expect a world dominated by the principles of Christ. A victorious church and a Christian social order.

There is a little poem of Harry Kemp's with which I would like to conclude what I have tried to say. It is called "The Voice of Christmas."

I cannot put his presence by, I meet him everywhere;
I meet him in the country town, the busy market square;
The mansion and the tenement attest his presence there.

Upon the funneled ships at sea he sets his shining feet;
The distant ends of empire not in vain his name repeat;
And, like the presence of a rose, he makes the whole world sweet.

He comes to break the barriers down raised up by barren creeds;
About the globe from zone to zone like sunlight he proceeds;
He comes to give the world's starved heart the perfect love it needs.

The Christ: whose friends have played him false, whom dogmas have belied,
Still speaking to the hearts of men, though shamed and crucified,
The Master of the centuries, who will not be denied!

A THREEFOLD VIEW OF HUMAN LIFE.

A SERMON TO THE YOUNG.

Rev. W. L. Watkinson, D. D.

Ecclesiastes 2.

This remarkable chapter gives three views of life. We all live according to one or other of them, however it may sometimes appear as if we entertained no very definite conception of the matter. We really do accept one of these interpretations, and it is, of course, of the very first importance that we get the right one. Let us, then, examine them.

1. We have the THEATRICAL view of life.

The first eleven verses of the chapter supply it. The writer seeks to prove his heart with mirth and laughter, cheers his flesh with wine, gathers peculiar treasure, gets large possessions. He is obsessed by greatness, magnificence, abundance. He is enchanted by architecture, scenery, literature, music and song. All sensual and intellectual delights are contemplated and grasped. "And whatsoever mine eyes desired I kept not from them: I withheld not mine heart from any joy, for my heart rejoiced because of all my labour; and this was my portion from all my labour" (10). Everything is spectacular and exciting. The world is a theater, life a play, and the gorgeous scenery, the spangled actors, the sonorous declamation, the crowd, the chorus, the clown, all the garish properties of the stage are here.

This conception of our situation many still advocate, and a very defective conception it is. It leaves out two-thirds of life, and the noblest two-thirds.

It is a superficial view. Nothing is said of conscience, righteousness, duty, of discipline and difficulty, of character and conduct.

It is an exaggerated view. "So I was great and increased more than all that were before me in Jerusalem." The world manifestly is not appointed to monarchs and millionaires. Life is largely made up of commonplace tasks, homely faces, uneventful days, monotonous experiences.

It is a selfish view. It is all "I." The

writer not once thinks of others except as they may enhance his pleasure, or be spectators of his glory. Throughout man is regarded as a creature of time and sense: the sensual, the esthetic, the comic, meet his whole case; the serious elements of life are left out.

It is a miserable error to begin life with a false ideal of what it really means and of what you may reasonably expect. When the ambassadors of Sennacherib sought to seduce the inhabitants of Jerusalem from their loyalty to Hezekiah, they cried, "Hearken not to Hezekiah: for thus saith the king of Assyria, Make your peace with me, and come out to me, until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oil olive and of honey, that ye may live and not die" (2 Kings 18. 31-32) Assyria was evidently a desirable land, and the expatriated Jews would have nothing to do but to eat the corn, drink the wine, and anoint themselves for the festivals with the oil. They would have breakfast in bed every morning, and a smoking concert every night. The flattering invitation was too transparent. Their own sober land of Judah was not to be forsaken for a mirage of feasting and flowers. So atheism, secularism, sensualism will often use similarly alluring language. We are invited to put aside the circumscriptions of Puritanism, and to follow a free, indulgent, hilarious career. We are assured that this world is a grand place to live in if we are only ready to ignore conventionalism, and know how to enjoy it. By conventionalisms are usually meant the restraints and obligations of serious life.

Beware of whatever would blind or mislead you as to the facts of actual life! A great painter like J. F. Millet could write: "The Luxembourg first gave me a strong dislike to the theater, and I must say that I have always retained an invincible feeling of repulsion for the exaggerations, falseness, and grimaces of actors and actresses. . . . . It seems to me that if your art is to be true and natural you must avoid the theater." If, then, we must avoid the theater to preserve the truth and naturalness of art, how incumbent it is upon us to avoid all bizarre sights and amusements in the theater or elsewhere in order that life may remain true and natural! And it is equally necessary to be on our guard against the extravagancies and falseness of literature. The late Lord Morley writes of Rousseau: "Before he was seven years old he had learnt from his father to indulge a passion for the reading of romances. The child and the man passed whole nights in a fictitious world, reading to one another in turn, absorbed by vivid interest in imaginary situations until the morning." The effect of this was to raise passion to a premature exaltation in the young brain. "I had no idea of real things," he said, "though all the sentiments were already familiar to me. Nothing has come to me by conception, everything by sensation. These confused emotions, striking me one after another, did not warp a reason which I did not yet possess, but they gradually shaped in me a reason of another cast and temper, and gave me bizarre and romantic ideas of human life, of which neither reflection nor experience has ever been able wholly to cure me."

Long after we are seven years of age we have reason to beware lest in fiction and poetry we lose the sense of the reality of things, of the facts and relations of the actual world, and form sentimental, romantic, and licentious conceptions of the scene in which we play our part. It is a great evil to enter upon life with false conceits and emotions. Dear young brethren, from the very beginning cherish truth and sanity! When imagination, sentiment, appetite, would daze you with seductive illusions, remember that life is real, that life is earnest, that it means law, order, duty, discipline, service, and that therein is its glory and joy. The world is not a theater, not a magician's cave, not a stage for a carnival: it is a sanctuary where all things are serious and sacred, a holy and delightful place in which the glory of God is revealed to men, in which men are disciplined to see the face of God.

2. We have the SEPULCHRAL view of life.

From the 12th verse to the 24th the tone is altogether pessimistic and despairing. "So I hated life, because the work that is wrought under the sun was grievous unto me: for all is vanity and a striving after wind" (17). "For what hath a man of all his labours, and of the striving of his heart,

wherein he laboureth under the sun? For all his days are but sorrows, and his travail is grief; yea, even in the night his heart taketh no rest. This also is vanity" (22-23). It is quite contradictory to the theatrical conception, yet dismal as it is it has never been without its advocates. The fact is, we often start with a rosy ideal of life, and then, finding that it contains much of another color, we abandon ourselves to despair. It is a reaction from the inordinate, and is just as false.

Schopenhauer tells us that the world is glorious to look at, but dreadful in reality, and he goes on to say: "It would be a great advantage to a young man if his early training could eradicate the idea that the world has a great deal to offer him." What an awful system of education this would be! The pupils to be taught that truth, love, beauty, friendship, patriotism, pleasure, are all miserable illusions; that life is a purposeless struggle; and that whatever we are, it would have been better if we had never been at all! Think of educating the rising generation with a coffin lid for a blackboard, and despair for a schoolmaster! The grandest thing youths and maidens bring into the world is hope. They do not bring the highest wisdom,—that is an error of theirs: they bring something better, even hope and courage. We may not believe that they can all at once reconstruct society, and give us enlightened systems of trade and government, but they can delight and inspire by their confident, glowing, audacious hopefulness. A suffering and baffled generation becomes weary, and then a new generation comes to the rescue. The sanguine youth is more valuable to the community than the philosopher's speculations, the scientist's discoveries, the statesman's diplomacy, or the millionaire's gold.

The education that would repress the generous fire of the child is the last experiment that it would be desirable to try. It would mean racial suicide. It is a thousand times better that the young should be romantic and daring than cynical and hopeless. We assure them that the world has a great deal to offer them; it holds for them a wealth of glorious things. The bright dreams of a young heart promise much, and they who grow in wisdom and goodness find those promises one by one fulfilled.

"To find the world quite satisfactory it is necessary not to take an exaggerated interest in life; and the interest of the young is always inordinate," is the opinion and advice of a modern writer. Altogether false! We cannot take a too enthusiastic interest in life. The Preacher, disgusted with a world he had misunderstood and abused, writes, "All is vanity," all is emptiness. But the world, as God puts it to our lips, is no empty vessel; it is a cup large and deep, overflowing with satisfying draughts. Fulness, not emptiness, is its note. There is the fulness of nature: the everlasting magic of sky and sun, of sea and shore, and of ten thousand objects of wonder and delight. The fulness of intellectual life: literature, scholarship, art and science, the inexhaustibility of music, the infinity of beauty. The fulness of society: the joys of affection, the perennial depths of the human heart. The fulness of practical life: manifold interests, activities, and achievements. The fulness of religious life: the immensities, divinities, and eternities fill us even here and now with awe, admiration, and boundless hope. The world teems with interest. Blessed are they that hunger and thirst, for they shall be filled! Our fault lies in the paucity of desire.

What trouble is that child to thee, my God,
Who sips thy gracious cup, and will not drink!

The possibilities of life in all directions fill true souls with wonder and expectation; it is not possible therefore to take an exaggerated interest in it, being sure that it will justify our enthusiasm. If our aspiration and hope are only well directed they cannot well be excessive. To the truly wise and good this world is no treadmill or morgue, to be regarded with cynicism and fear, but a field of cloth of gold on which brave souls so contend with difficulties as to win the solid prizes of character and destiny.

3. The GODLY view of life completes the review.

In verses 24 and 26 we have the clue to the successful and happy life. "For to the man that pleaseth him God giveth wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and heap

up, that he may give to him that pleaseth God." The true life is found as we live in the presence of God and seek to please him by obeying his law. To forget God and live in violation of his commandments defeats the purpose of life and misses its joy. "This also is vanity, and a striving after wind." Neither the scenic nor the sepulchral life will do: the final solution is found in the larger thought of a spiritual universe and a holy life.

(1) In the fear of God we realize the bright side of life.

The theatrical interpretation is utterly wrong. Life is not all beer and skittles, banquets, galas, and burlesques; yet it has a smiling side, and a considerable side too. "There is nothing better for a man than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God." The natural life comprehends manifold treasures, as we have already noted: physical strength, bodily comeliness, friendship, culture, wealth, love, spectacles and holidays; and they are all ours in their place and season. The godly life does not inhibit one good thing. The church of God is often charged with being unfriendly to the natural pleasures, yet such a charge is totally unjust. The state forbids the sale of certain drugs for which degenerates have a passion, and it might appear illiberal and cruel to deny them indulgences which make them forget their poverty and trouble in gorgeous dreams, delirious joys and delicious languors; yet sane people do not condemn the state for repressing the gaiety of the nation by interdicting these narcotics. Drugs of this nature are beastly, baneful, destructive, whatever raptures they are supposed to create, and the legislation that suppresses them is praiseworthy. So the church of God frowns on no wholesome joy, only on those corrupting and dishonoring excitements which are contrary to health and reason, to virtue and the real joy of life.

Not only does the law of God make us free to enjoy all natural felicities, it also gives the power to realize whatever opportunities are granted us.

Multitudes possess every intellectual advantage, material resource and social privilege that a rich civilization can supply, and yet are supremely unhappy. Thousands of young women and men are in this case. Carlyle called a young lady who waited upon him, full of complaint and misery, "a diseased rosebud." Hundreds of such are cankered in the very bud and blossom of their being. What is the explanation? The Lord Jesus, who has revealed the character and will of the Most High, discloses the secret of blessedness, the secret of turning all life into gold: "Learn of me: for I am meek and lowly of heart" (Matthew 11. 29). How different are the Beatitudes from the selfish and sensual philosophy described in Ecclesiastes! The gracious things of human life can only make us blest whilst we are right within, whilst we receive them and use them with a pure, true, unselfish heart, full of the love of God and man, and set upon the highest ends. It is vain for the diseased rosebud to blame the sweet rain, the silver dew, the glorious sun, the glowing summer: the mischief is with the crawling unclean things at the heart. "Learn of me!" Bring to life the inward light, strength, purity, charity and hope that Christ alone can give, and all things are yours both for the body and the soul, for time and for eternity!

(2) As in the fear of God we realize the bright side of life, so in his fear are we fortified against its dark side.

We have seen how wrong is the pessimistic rendering of life, yet it often wears a sober coloring, which not rarely deepens into very dark shadows. Loss, hardship, sickness, disappointment, loneliness, bereavement, death, are inevitable tribulations encountered by all. Yet revelation has taught us the great meaning of dark things and dark days. We learn that whilst there is every reason why we should gird up our loins, there is none that we should despair. The afflictions of life have their place and glory equally with privilege and pleasure.

Sir W. M. Conway, in describing the scenery of Spitsbergen, remarks: "The Arctic glory is a thing apart, wilder, rarer, and no less superb than the glory of any other region of this beautiful world." Much the same may be said of the sorrow of life: its glory is a thing apart, mysterious and distracting, yet not less sublime and ennobling than the spaces made beautiful by sunshine and flowers. By its disci-

pline our vision is purged, our strength evoked, our sanctification completed, and so we are fitted for the weight of glory waiting to be revealed.

It is good to meet the sternness of life in the strength of him who knew sorrow at its worst, and overcame it; on the other hand, we are poor creatures to face a world like this with no strength but our own. In one of the illustrated magazines I noticed a picture of the flower market of Madrid in a snowstorm, the golden and purple glories showing through the chilling shower. So the power of sorrow is broken and softened in the Christian life by great convictions, strong consolations, assured hopes. One with Christ, you need fear neither temptation nor sorrow. "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the evil one" (1 John 2. 14).

Tocqueville said to Sumner: "Life is neither a pain nor a pleasure, but serious business, which it is our duty to carry through and conclude with honor." A noble conception, only to be fulfilled as Christ renews and strengthens us! Follow him, and he shall lead you into the whole truth, and into the fulness of the blessing! In his wisdom you shall discern life's duties, in his strength execute them. With his restraints you shall know its pleasures whilst secure from its perils. Drinking into his Spirit you shall walk with honor and best serve your generation, and in the end attain life's great reward!

VARYING THE SUNDAY SCHOOL PROGRAM:

HOW ONE CLASS KEEPS ITS MEMBERS INTERESTED VITALLY.

Richard K. Morton.

Upon what factors does success with a young men's class depend? One's neighborhood must contain, of course, a sufficient number of eligible young men. Then those interested in class work must undertake Christian salesmanship, and enrol them. One must have a meeting room. One must be a good leader, in every sense to which the general adjective good refers. For the purposes of this article I am omitting discussions on how to get new members, intending to describe plans which are helps to hold old members.

Young men want religion; they want it untainted, simple, inspiring, helpful. But that does not mean that a class leader must resort constantly to trite teachings, time-worn methods, and general theology. It means, quite to the contrary, that he must make clear to his students in a strikingly new way some old facts; it means that he must give of his best experience, thought, and study. And the most rewarding way to hold the attention of a class is to vary its program, so that you may have each member concentrated on those new thoughts to which you wish to call his attention.

Because varying the class program is one of the best methods for making the class a real success, we may now list a few plans which help definitely to vary the program. The implied aim in all these suggestions to classes is to supply them with useful material for really increasing the practicality of their religious work among young people.

Many of the methods which I shall now mention have been thoroughly exploited by the Prospect Class for Young Men of Phillips Congregational Church, South Boston, Mass. They are, then, plans which are advanced not without practical recommendation.

A Sunday school may form an association of classes. This association may embrace classes in one Sunday school or in a group of schools. Representatives of each class meet together weekly to examine class plans, to talk over future aims, and to adopt mutually beneficial schemes. Whatever one class finds effective must be immediately relayed by some means to officers of all the other classes. The ideal is to get class members to acquaint class officials with an idea on the very day it was found to be worthwhile. The classes act, then, somewhat like a Sunday school Associated Bureau, which tremendously advances church coöperation and Sunday school success.

Among the various classes of a Sunday school, or of several schools, is often formed a league for conducting contests. This league may be modeled, in several mechanical respects, upon the leagues of baseball teams. A school may form a league for Bible study, Sunday school attendance, help during the week, or other stimulating effort. The secretary of each class should, after each Sunday, issue a table showing the "standing" of the classes. Standing will be determined by pairing off, each Sunday, two classes; then each class is given so much credit for class talks, original essays, and other duties. The class scoring the highest on a Sunday wins its contest. Then, on the next Sunday, it is paired with another class, until so many contests have been played as will test most accurately the relative strength of all classes in the league. One will find this an exceedingly good method for use over a limited period. The league may be used, of course, for such contests as debates, athletic games, and interchurch activities for definite campaigns, but this use is secondary.

The Sunday school in general, and classes in particular, should have church information committees. That is, there ought to be in each school young people who know just where to find church officers on demand, where church property is located, and other such information, which is extremely handy for church members. Each class should interest its members in understanding fully the exact administrative functions of their church.

Every class should also have a "flying squadron." Let this be composed of intelligent talkers in the class, who are sufficiently well-informed on Sunday school matters, and so interested in them, that they can make up a group to visit other classes with the purpose of instilling into their members initiative and workable ways of working.

I find, too, that another group of lively plans is peculiarly successful. A class may have a "bargain day." This may be either some weekday meeting, or a period preceding the usual class hour. Some class official makes a list of all class work to be done in the near future. Each item he lists definitely, explicitly. Then, each item is "sold" at a "bargain" to the class member who agrees to devote, for its execution, the greatest amount of time or effort.

Closely akin to this is a "class auction." At some convenient meeting the class or the Sunday school auctions off its work, item by item, for the sake of stirring up more interest. The one who buys what is auctioned is then held responsible for it. All in all, there are many ingenious virtues inherent in this plan.

A class may, furthermore, print on its mimeographing machine a number of decision cards. These may be distributed at all class and Sunday school meetings, at church services, and at midweek meetings. These are especially to get those of Sunday school age to sign up for so much work in the school. Names of those signing go before a committee composed of representatives of the classes; at this committee meeting they are passed upon. The result is that registration in a class becomes quite an honor.

A class will find eminently rewarding the inclusion in its budget of so much money for the purchase of Sunday school helps. Bibles, lesson commentaries and periodicals should be subscribed for by the class. A good way is to permit the class member to pay only a small part of the purchase price of any Sunday school literature, the rest to be made up from the class treasury. A class might allow its members to pay on the instalment plan, or it might supply them with funds from generous gifts to the class from wealthy friends. Another good plan is to have the members list all the Sunday school periodicals, and each subscribe to the one he regards as best. Differences of opinion will allow for so many choices that the entire field of Sunday school publications will very likely be placed before the class. In this connection I recall a class member, who, having been asked to cut from the "Christian Herald" parts specially worthwhile, brought to class as his selection all except the marginal parts and binding of the paper. Even the front cover was valuable to him!

A class may have an artist's or cartoonist's contest, which will result in the accumulation of many drawings depicting graphically valuable Sunday school facts. The aim must be to show vividly some Sunday school thought by means of a picture, diagram, or clever caricature.

Study courses for weekday use are especially to be urged upon classes. If one can show young people the riches of the Bible, the significance of the Sunday school and that for which it stands, and the virtues of the Christian life, he will have no trouble at his Sunday meeting. The class may, in recognition of this intensive study under pastor or other competent supervisor, grant to the students certificates or degrees.

I may here ask this question: Are you on a private line? By this I mean, are you living a life which has little contact with others? Are you, in your good living, content to let others live as they will? If young people can get interested in their neighbors, the ones next door, a great evangelistic movement will have been started. Make it a point each day to turn to that person nearest you, in the interests of the Sunday school and of God.

To work hard to raise money for a radio set is indeed a timely aim for a class. To hear good religious talks and to broadcast others are certainly two fine plans. The radio amateur will be very receptive to whatever comes to him over the radio, so why not broadcast some of your class enthusiasm to others? You will find that by helping the kingdom in this way your class itself will take on new energy.

A class may institute what is called "a bureau of class help." This is a class committee which keeps in touch with business men, to learn of any positions open for which class members might be eligible. The committee further keeps a record of class methods, and all thoughts brought out and elaborated in class hours. It also endeavors to answer any question put to it by a class member. It endeavors to study each class member, to learn his nature and inclinations, and tries to make him better for life in the world. It watches out for administrative evils, and endeavors in all ways to make the class as helpful as possible to its members.

Classes will find a source of enthusiasm in doing missionary work. By a pledge system raise class funds for use in some definite foreign field selected by the class. Write to those to whom the money is sent. Learn about the distant lands,—and the near ones, too!

Put into circulation each week a "lesson spot-light," which elaborates the lesson, contains a word from the pastor, school head, class leader, and also contains messages from class members, essays, and general articles.

Class "inventories" and "special days" are occasionally useful. On these occasions have each member reconsecrate himself to his work; let him begin new records. Let the whole class, at this time, stop to see how its work might be done more felicitously.

If class activity warrants it, the Sunday school may create a "speaker fund," which allows money for the occasional engagement of noted men in the Sunday school world to speak before certain classes. By having these meetings during the week, the occasion may be made financially profitable by a small charge.

Pre-prayer services before the class meeting are gems for renewing class interest. They put members in the devotional frame of mind, and prejudice, in a psychological way, all members toward the attainment of new class records.

Having members prepare religious essays every week, printing class topic cards descriptive of class doings, having an assistant class leader to help members find themselves, and forming a local Sunday school union of classes, are methods of real worth which I have only space to mention and not to develop. Putting out class handbooks, in which are included descriptions of class methods, aims for the year, class history, and a detailed mention of class work, is a creditable undertaking. Some classes like to have each Sunday three or four of their members take parts of the lesson exposition. All these plans fit definitely into class organization.

Before we can really bring about a religious renaissance in the Sunday school, however, the members must undergo a change of heart,—a change from the petulant to the God-fearing life. No matter what the method, it will fail until one's heart is right! Establish in your class consecration, the spirit of reverent, intelligent study, and Christian diligence. With humility and devotion, these make the religious foundation upon which the religious life of young people is based. Whatever you do, do it in his name and as his servant!

THE CHILDREN'S INTERNATIONALE.

Chester B. Emerson.

The children sing in far Japan,
The children sing in Spain,—

And they sing always and everywhere if they are given half a chance! A little food, a little clothing, a shelter, and a bit of kindness make them happy. It is amazing how much they can endure, and smile. Experiences that turn older heads gray leave them only with a hunted look that runs to cover at a cheerful word. Tragic events that break men's hearts bend their minds and souls, but they rebound to joy as a beaten tulip bed lifts itself to sunshine after rain.

I think I shall never need to look again at a map of the eastern Mediterranean. Its long indented coastline seems in my memory like a moving throng of children circling those sturdy shores with faces turned westward and their myriad hands outstretched. So great the sound of their voices, it would seem their song might reach all America, and they are singing

My country, 'tis of thee,
Sweet land of liberty!

Liberty! Do they know what they sing? They have never had it, nor have their fathers. Being children, perhaps they can dream about it. And then there are so many young men and women from America to teach them, whose hands are full of healing, whose faces shine with the Light, whose hearts are aglow with a love that recalls the gospel.

I saw them first in Corfu, where so many have dreamed of empire since the legendary days of Ulysses, whose boat became that little islet off shore. There are hundreds of them up there in the outbuildings of Kaiser Wilhelm's palace. It's only a stone's throw to the very room where he sat in a training saddle, ingeniously arranged at his writing desk. I heard them singing in the night as I stood beneath the huge bronze statue of Apollo in the garden, and gazed at the near shores of Epirus and Albania, faintly outlined in the light of that glorious sky. There are hundreds more in an old warehouse down by the docks. They sleep in blankets on their chicken-wire bunks, one above another. They cook and cobble, they make or mend whatever they all together may need for food and clothing and shelter. And they sing! I heard them after they had "orated" in English: Paul Revere's ride, and Sheridan's ride, and every other ride in American patriotic poetry that has cost more heartache and headache to small boys than ever they cost their heroes. There had been a tableau of George Washington blessing the children whom he had saved. Then 800 boys stood up and sang "My Country, 'Tis of Thee,"—all four verses without a hymn book. That was hard enough to bear, but when they sang "Way Down upon the Swanee River," and rose to its climax,—

All the world am sad and dreary,
Everywhere I roam,—

. . . . .

O take me to my kind old mother,
There let me live and die,—

the hearts of their hearers broke. Where were their mothers? With the other martyrs—in the arms of God!

I heard them sing again in sight of the old temple at Corinth, before which St. Paul spoke for and in the name of him who was a friend to little children. Twenty-five hundred of them, about equally divided between boys and girls, filed into an open air dining room improvised from the old horse sheds of the Greek army, and there, with bowed heads they chanted an old medieval grace before they sat down to their dinner of chick pea soup and bread. How many children at home that very day, picking the bones of fried chicken, never thought to thank God! There on the sands outside, with only the sky for a covering, lay a thousand little pallets side by side, where night folded them in while God hung out his stars for candlelight.

But they are taught other things, too: self-respect, reverence for others, responsibility for property. This last was unforgetable. The floor of an old barrack was

lined on one side with rows of broken boxes which had brought canned goods from home. I looked at them wonderingly. Here was a maimed doll, there a frayed ribbon, perhaps only a handful of smooth pebbles picked up on the shore, in some only the torn remains of a shredded wheat biscuit carton. To my puzzled question came the answer, "They are children's boxes. Everyone, you see, wants something to which he can say 'my.'" Yes, in those ancient countries where everyone takes what he can without reason or right, there is a new generation arising who will respect property because they have some, who will recognize the rights of others because they cherish their own. Who knows! Perhaps these who have come out of the great tribulation are the saving remnant who shall build a better life in these old lands.

And to help them are those thousands more in Oropos, reaping the wheatfields by the sea; in the island of Syra, making their truck farms even as they mix the mortar and carry the field rock to build their own asylum; in Thessaly, where they are organizing agricultural communities, five thousand strong. Through all the islands and on the mainland these children are gathered, going to school, as in Cephalonia under an occasional plane tree, or in some old palace, or on the sunburnt sands by the sea, learning the three R's and that greatest R of all,—righteousness.

How Did They Escape?

They are all ages,—some so tiny one wonders how they survived the hardships of the great disaster. There on the hilltop, looking down on the ruins of Richard Cœur de Lion's Crusader castle at Sidon, is a pasha's palace with rough new outbuildings, filled with hundreds of little ones, all under four years old. I can see them now, playing all the old games of childhood, and the newer kindergarten ones, too, and singing as though there were no hatred and murder in the world.

I know what Christ meant when he answered the query, "Who is greatest in the kingdom of heaven?" I saw just such a child in Beyrout,—a glorious fairy, all brown curls and brown eyes, and a childish accent which taught me how beautiful the English language can be. A bundle of rags moved by the roadside on that long retreat before fire and sword. An American doctor's wife stopped and uncovered an unconscious baby.. No protestations of its uselessness prevented that mother from carrying that child in her arms. After months of careful nursing the child recovered. Today her little soul looks up at you, and you know why you will have to wait at the gate of heaven till the children pass St. Peter. Her name is Azadhoui,—"Child of freedom." I cannot but think of it every time I sing "Sweet Land of Liberty."

What more shall I say? For time would fail me to tell of the boys at Jubeil who are breaking stone and mending roadways, or learning to be artificers of silver; of that group that have built a whole wooden village with their own hands at Ibraham; of those sturdy youngsters who have excavated and rebuilt the old mill and outbuildings in another village; of the hundreds of girls in eighteen buildings high up in the Lebanons at Ghazir, learning to weave the finest Oriental rugs, even carding and dyeing and spinning the wool; of the lacemakers in Beyrout, etc. Where are they not? There are babies under the very eaves of the Church of the Nativity at Bethlehem. In Nazareth, across the narrow street from the church that keeps worship over the cave of the Holy Family, boys of twelve are learning to be carpenters. They are even going to school by the hundreds in the courtyards of the great church and monastery that occupies the site of the house of our Lord's brother James in Jerusalem.

And when they sing "Praise God from Whom All Blessings Flow," they look not so much up as out, as though they thought the divine providence were just now living in America. If "mercy and goodness are following all their days," as they recite the psalm so feelingly, they know quite well whose human hands are conveying it. All hail, those wonderful men and women who are carrying this saving ministry to the old world! They give us a right to hope for our country.

Can you hear the children singing? It is the finest Internationale ever sung by mortal lips!

OUR BOOK TABLE.

Missionary Thrillers.

The Master Missionary Series: The Romance of the Pioneers, edited by W. P. Livingstone. Suitable textbooks for study circles and Bible classes, and ideal gifts for young people. $1.35 each. George H. Doran Co., New York.

The first volume, **"David Livingstone, The Master Missionary,"** is written by his grandson,—the son of Anna Mary,—Hubert F. Livingstone Wilson, who is himself a medical missionary of the United Free Church at Chitambo, the historic spot where the great missionary explorer died. This fact alone would lend peculiar interest and value to the biography. Not only the relationship, but the similarity in ideals and experience, the acquaintance with the people and the places associated with Livingstone's dramatic life, give the author great advantage in presenting the familiar story in new light. Everything connected with David Livingstone, as with Abraham Lincoln, has a perennial human interest.

The book before us is perhaps less stimulating than other narratives of this great life. Perhaps the weariness and loneliness of the long journeys oppress us. Yet it is good to have from such a source, and deserves a wide reading.

The second volume of this valuable series, **"Mackay of Uganda,"** by Mary Yule, is eagerly welcomed, since it contains new material about a true knight of Jesus Christ,—many letters, written by Alexander Mackay from Uganda to Lieut.-Col. John Robb, then consular doctor at Zanzibar. To him he wrote "in loco parentis mei," and described freely the difficulties and problems of his situation in Uganda and on the way,—more freely probably than in any letter which he addressed to England. Again, as we read these most interesting pages there comes to us the impression of the splendid dignity and reserve of this quiet, brave, capable, devoted Christian. We cannot dwell upon his life too often for the inspiration which it brings to steadfast, uncomplaining, faithful service in the noblest of causes. There is a selflessness about Mackay which is appealing. The story of his life is here well told, and can but have an influence for genuine good to those who read it.

The third volume of the series turns to quite a different part of the world and a personality of quite another type, yet characterized by the same utter consecration to the service of Christ among degraded people and dangers galore. The story of James Chalmers is too little known in its details, and the present volume, **"Chalmers of New Guinea,"** by Alexander Small, is worthy of a place among the great hero stories of the world. We are specially glad to have the fine portrait of him which begins the book. "What a splendid figure of a man," indeed! "Unconventional, impulsive, strong-willed, yet genial and generous, and passionately in earnest,"—a man of such traits against the background of cannibal savagery can but be of fascinating interest to any lively mind. We do not wonder that Robert Louis Stevenson, after meeting with him in Samoa, wrote to his mother, "He is a man nobody can see and not love," or that he wrote to James Chalmers himself, "O Tamate, if I had met you when I was a boy, how different my life would have been!" In a recent "Scribner's" a letter of Mrs. Stevenson gives a remarkable picture of Chalmers, "a fiery little man of real genius, whose lectures are said to be superb." "If you could meet him, you would find him more interesting than almost any one you ever met." Certainly Mrs. Stevenson's description of various incidents shows us a very unconventional missionary, with some oddities and a keen sense of humor.

What a tragic death closed this unique life! It does not seem to belong to the twentieth century, but to an age of barbarism long past. But again "the blood of the martyrs is the seed of the church." At once when the news of Chalmers' death came to his trusted helper, Ruatoka, the devoted man expressed his ardent wish to spend the remainder of his life in that village where Chalmers and his colleague, Mr. Tomkins, had met their death, that he might teach and preach till the people there too became "God's children."

Other volumes are to follow in this illuminating series,—"Alexander Duff, by Rev. Alexander Duff Watson, "Jackson of Moukden," by Mrs. Dugald Christie of Moukden, "Ian Keith-Falconer of Arabia," by Rev. James Robson, and doubtless others.—L. M. N.

Smith of Demerara: Martyr-Teacher of the Slaves, by David Chamberlain. Livingston Press, Westminster, London. 110 pages. Paper, 1/—net; cloth, 1/6 net.

"What's in a name?" It is a curious coincidence that the martyr to British slavery was John Smith, while the hero of Harper's Ferry bears a name of similar simplicity, John Brown. John Morley, in his "Life of Gladstone" wrote, "Everybody who has read one of the most honorable and glorious chapters in our English history knows the case of the missionary, John Smith. . . . . The death of the Demerara missionary, it has been truly said, was an event as fatal to slavery in the West Indies as the execution of John Brown was its deathblow in the United States."

The story of John Smith, which has been imbedded in that mine of missionary information, "The History of the London Missionary Society," is given to us here in pamphlet form, and deserves a permanent

place on our shelves beside "The Book of Golden Deeds." In its publication is observed the one hundredth anniversary of John Smith's death, February 6, 1824. "In 1824 Smith's name ran through Britain like a fiery cross, calling the chivalrous to action, and men knew that it was the name of a young missionary in Demerara who had died in a felon's prison, sentenced to death after a blameless life given freely in the cause of the Negro slaves." It was the ferocity of the verdict against Smith which turned the thoughts of England to the emancipation of slaves, finally accomplished in 1834.

The crude cheapness of the outward form of this little pamphlet must not blind us to the appreciation of the treasures within its red covers. Here is a story of quiet heroism, of perfect consecration to the will and work of Jesus Christ. The lad, born at Rothwell in 1790, only four miles from Kettering, where in 1792 through the burning zeal of the "consecrated cobbler," William Carey, the first missionary society in England was formed, was ever modest, industrious, loving books and devoted to duty. His portrait in the frontispiece shows a face full of character, of refinement, of dignity. When on his arrival on the palm-fringed shores of Demerara the governor, receiving him with little favor, said to him with a frown, "If ever you teach a Negro to read and I hear of it, I will banish you from the colony immediately," the evil spirit of slavery for greed first spoke to him and never ceased its persecutions until the trial by court martial wickedly condemned him to death. "Before he died he was compelled by the authorities to draw a bill upon the funds of the missionary society to pay for the cost of the court martial! Years afterwards it was discovered that in a corner of the bill Smith had written in very small letters the reference, "2 Corinthians 4. 8, 9." In the words of John Bunyan,

> Who would true valor see,
> Let him come hither!

From the grave, unknown because by order of the governor the simple railing, placed around it by Negroes who loved him, was torn away, the scene of the narrative passes to the House of Commons, where the eloquence of Brougham, Lushington and Canning voiced the indignation of England, and the venerable William Wilberforce appeared for the last time and spoke with warmth in praise of John Smith.

This little monograph is a source book of English history which is of unusual value, as well as a convincing story of the power of the Christian faith.—L. M. N.

Bible School and Missionary Textbooks.

China's Real Revolution, by Paul Hutchinson. Missionary Education Movement, New York. 182 pages, illustrated. 50 and 75 cents.

China's real revolution is progressing below the surface of her political life, though it is hard to describe it. Mr. Hutchinson sketches recent movements among students and women, in the homes, factories and churches, to indicate new trends in Chinese life. He is a racy writer, thoroughly well posted, and his words are supplemented by some unusually good photos.

He believes China has a great future, that the present changes are preparing her for a new day.

Into All the World, by Arthur Henry Limouze. Presbyterian Board of Christian Education, Philadelphia. 170 pages, plus, illustrated. $1.75 net.

A round-the-world trip, occupying daily lessons for five weeks, visiting European and mission lands, using devices such as a coupon travel ticket for each scholar. Brief historical and geographical information is printed about each land, also religious and missionary information. All sorts of aids are given: native games and music, craft projects for boys and girls, dramatization, and so on. Of course the religious objective is primary, and is secured by worship and memorizing Scripture.

The book reduces to print the successful efforts of Ohio vacation Bible schools, and represents the coöperation of missionaries and expert teachers. It is for junior department age.

Modern Builders of the Church, by Paul Patton Faris. Presbyterian Board of Christian Education, Philadelphia. 201 pages. 75 cents net.

From Bunyan, "A Tinker Who Preached in Prison," to Sheldon Jackson, "The Earliest Apostle to the Alaskans," 25 outstanding figures (American and English) in various fields of Christian effort and in all the denominations are silhouetted in six to ten pages each.

A most useful and interestful book of Christian biography, embracing men with whose character and work we ought all to be familiar, though this book is written for intermediates.

Of One Blood: A Short Study of the Race Problem, by Robert E. Speer. Missionary Education Movement, New York. 258 pages. 50 and 75 cents.

A technical and a practical work, tackling such questions as the origin and nature of race, the idea of race superiority, the good and gain of race and race distinction, all the way up to some specific race problems of the moment, such as the white man and the Negro, the Indian, the Jew, the Mexican, the Japanese, and Latin and other immigrants in this land.

Dr. Speer steers his arguments and conclusions, but his cargo is made up of ideas

and facts and statistics from many writers and sources. He sees a solution of the race problem not in conflict, segregation, subjection, eugenics or amalgamation, but in Christ.

Stories of Shepherd Life, by Elizabeth Miller Lobingier. University of Chicago Press, Chicago. 162 pages, illustrated. $1.50 net.

A book for teachers, giving a new and unusual course of study for children of the second grade. It differs from other courses now in the field in at least three particulars: it represents a single project; the lessons do not all follow the same fixed plan, but vary greatly in structure; the course offers opportunity for unusual variety in its expressional work. This last characteristic makes it especially adapted for use in church vacation schools and week-day schools of religion, where longer lesson periods are usually possible. It is equally usable, however, in the Sunday session of the church school.

There are thirty-six lessons built around the life-activities of the early Hebrew shepherds, from Abraham to David. Each lesson has a definite aim, and makes a definite contribution to the development of the entire project. The material gives the child many opportunities for drawing, making notebooks, sand-table work, dramatization, modeling, weaving, spinning, collecting, and construction. For the convenience of the teacher a group of references to helpful works is appended to each lesson.

An envelope with material for the pupil's use is available for this course. One should be ordered for each pupil in the class. The envelope contains two book covers, printed reading lessons to be inserted as pages in the book, cord for fastening the book together, six pictures for the book, and blank pages for drawings, writing, and pictures to be mounted.

The book has many beautiful illustrations, and outline patterns, specimen pictures of children's work, etc., that add much to the many other fertile suggestions offered.

Of Further Missionary Interest.

Christian Students and World Problems: Report of the Ninth International Student Volunteer Convention, Indianapolis. Student Volunteer Movement for Foreign Missions, New York. 547 pages, illustrated. $2.50.

It is sufficient to say that this is the official report.

Among the notable features are these:

All platform addresses in full;

Extracts from addresses in the Forums on Types of Missionary Service, outlining the nature of missionary work in practically every important field;

Full proceedings of the student-conducted session;

Careful summaries of the 49 discussion groups,—a mine of information as to what students are actually thinking on world problems;

Official statistics of the convention;

Verbatim text of all the panels in the Exhibit, with photographs of typical panels;

Report of the executive committee for the last quadrennium;

List of sailed volunteers; and

A thorough index, making the volume instantly usable as a reference work on present day missions and the Christian world outlook.

By all means get a copy of this book, and post yourself on a mighty movement!

Home Letters from China: The Story of How a Missionary Found and Began His Lifework in the Heart of the Orient, by Gordon Poteat. George H. Doran Co., New York. 159 pages. $1.50 net.

The author is a Southern Baptist missionary, and in these letters to his mother extending over his first four years in China he gives a vivid account of his journeyings, his work, his impressions. China is so large and so varied in its life that every observer can see and say new things about it.

Naturally the volume will appeal strongly to one who has the missionary enterprize at heart, but even the casual reader will find it fascinating.

India and Its Missions, by the Capuchin Mission. Macmillan Co., New York. 315 pages. $2.50.

This is an American Roman Catholic mission study book. It was prepared by a group of theological students of the Capuchin Monastery of St. Peter and St. Paul, Cumberland, Maryland. It is one fruitage of the American Catholic Students' Mission Crusade, whose motto is "The Sacred Heart for the World and the World for the Sacred Heart." It was inspired by the secretary of this Crusade in the conviction that "the progress of non-Catholic endeavors is due chiefly to the systematic study of well written and well edited mission books." Some of the Roman Catholic missionaries in India helped the students by revising and correcting the book.

The studies are in three parts: I, Land and People; II, Ecclesiastical History, with one chapter on Protestant Missions; and III, Indian Missions of Today. The studies are not brightened very much by incidents or illustrations or anecdotes. They are rather too heavy, full of names, dates, and statistics. The account of Protestant missions is perhaps as just as most accounts in Protestant books of Roman Catholic missions.

It is a pretty substantial study book, and is a sign of the foreign missionary spirit in the American Roman Catholic church which has resulted in large measure from the foreign missions impulses flowing through and from the Protestant bodies.—R. E. S.

Jane in the Orient, by Lois Hawks Swinehart. Fleming H. Revell Co., New York. 153 pages. $1.25.

Mrs. Swinehart is a missionary of the Southern Presbyterian church in Korea. In Jane Selfridge, the heroine of this volume, she pictures a vivacious, observant, happy and care-free American girl who went on a visit to the Orient with no thought that she would eventually become a missionary herself. What looks like fiction in the way of adventure and love story is woven into the charming description of Japanese and Korean life and customs.

Maryknoll Mission Letters, China. Macmillan Co., New York. 364 pages. $3.

This book goes to one's heart. It is composed of the letters of the first group of Roman Catholic missionaries sent out from the United States to China. As representatives of the Catholic Foreign Missionary Society of America the four pioneers set out in September, 1918, for the new mission in the province of Kwangtung in South China. With fresh and sincere interest the letters set forth the new experiences of this little band, traveling for themselves the road over which so many feet have passed before them. Modestly and unpresumptuously the letters set forth the discoveries which the missionaries have made. It is an old, old story to those who have been before them, but it is all novel to these four devoted pioneers, through whom the American Roman Catholic churches are beginning their foreign mission work more than a century after the founding of the first American Protestant foreign mission boards.

The references to the Protestant missions already on the field, whose doctors were glad to aid the new missionaries, are kindly, and the spirit with which the newcomers met their difficulties and hardships and the heat and discomfort of life in south China is the true missionary spirit.—R. E. S.

World's Living Religions (The): An Historical Sketch, with Special Reference to Their Sacred Scriptures and in Comparison with Christianity, by Robert Ernest Hume. Charles Scribner's Sons, New York. 298 pages. $1.75.

A condensed but very inclusive study of eleven living religions. Each receives a chapter of 20 pages, more or less, and there are summaries, comparisons, chronological chart, bibliography, review questions, and other features. Dr. Hume goes to the original sacred writings for his data, and tries to give every religion a fair deal.

The Study of the Bible.

Bible Our Heritage (The), by Edward Charles Dargan. George H. Doran Co., New York. 132 pages. $1.50 net.

A popular yet scholarly series of lectures by a professor of Homiletics in the Southern Baptist Theological Seminary, who regards the Bible as our goodly heritage of sentiment, thought, moral teaching and religious message. How it came to be written; how it has been preserved, translated, and carried down to English; its contents, and how to study and teach them: these are some of the leading topics that relate the Bible to our lives and times.

How to Dramatize Bible Lessons, with a Series of Twelve Dramatized Stories, by Mary M. Russell. George H. Doran Co., New York. 183 pages. $1.60 net.

Intended for teachers of social and religious education, to suggest subjects which they can adapt to their own needs in dramatization.

The stories here told and then dramatized are all Biblical, but not told in the exact words of Scripture,—Joseph, Joshua, Gideon, David, Elisha, the lost coin, etc. A general chapter on "Costuming" is extended by definite hints on costuming each of the stories.

Life of Christ (A): One Hundred Masterpieces of Painting, selected, arranged, annotated, and furnished with questions for study, by Albert E. Bailey. Pilgrim Press, Boston. $2 per set.

Here is something worth having,—a hundred halftone prints reproducing paintings of the life of Christ, many of them not commonly known.

On the back of each picture are printed historical and art notes, with questions as to their religious significance. With each set comes a 14-page pamphlet by Prof. Bailey, entitled "How to Study a Picture." Mr. Bailey is professor of Religious Art in Boston University School of Religious Education.

The set is something to be admired for itself, or it can be used to illustrate the study of our Lord's life. It would be a great thing to familiarize young people with these masterpieces of the centuries.

Students' Historical Geography of the Holy Land, by William Walter Smith. Illustrated. George H. Doran Co., New York. $2 net.

A wonderful book for the Bible student,

compressing into small space a lot of material from more elaborate and expensive sources.

Dr. Smith has brought up to date an earlier book of his which sets before the reader's eyes the geography of the Bible world, from the earliest times up to date, in a series of maps that depict the historical associations noted in the Bible. Reading matter illustrated by numerous photos occupies a dozen chapters, then follow 41 maps, including one of Palestine today, with both modern and Bible names. There are, besides, lists of reference books for further study, and of pictures of places and scenery by various publishers, and of the location of events in our Lord's life, and of other useful features.

To master this book would be to gain a working knowledge of the contents of the whole Bible.

Various Themes.

Buddhism and Buddhists in China, by Lewis Hodous. Macmillan Co., New York. 84 pages. $1.25.

"As Christians face Buddhists they can do so with the consciousness that this great religion has been reaching out after the light which shines brightly in our Christian religion." These words indicate clearly the sympathetic treatment of his theme by the author, long resident among Buddhists and competent to recognize everything good in their system and to point out where Christianity is superior. That Buddhism has a message for the human heart is acknowledged freely.

Grounded in the data contained in this book, the young missionary must necessarily feel an easy approach to those who as devout followers of Buddha may find full satisfaction for their spiritual nature in the Christ the missionaries proclaim.—F. L. D.

Cyclopedia of Commencement Sermons and Baccalaureate Addresses, with Accompanying Manual of Apt Illustrations, by G. B. F. Hallock. George H. Doran Co., New York. 323 pages. $3 net.

Dr. Hallock has done a useful thing in this collection of 112 sermons and addresses. All the big college presidents and preachers are represented, though we judge their addresses have been curtailed. Even a man like Dr. Hillis runs to only six pages, and the larger part of the addresses are only a page or so long.

Part II contains 41 pages of illustrations and anecdotes of educational and cultural bearing, so that altogether the book is a storehouse of good reading and suggestion for one who has to make an address to students.

Everyday Bible (The), edited by Charles M. Sheldon. Thomas Y. Crowell Co., New York. 640 pages. $2 net.

For 25 years, Dr. Sheldon says, he has given the good part of his evenings to this arrangement of the contents of the Bible, hoping thereby to make the Bible material more readable and attractive. It embodies two or three special features: the omission of certain parts and rearrangement of others where desirable to make continuous narrative without duplication; typographical display as in any modern book; and sectional titles and subtitles.

The text used is the American Standard Bible. An Index lists not only names and things, but also familiar passages such as "As the hart panteth after the water brooks."

The book is a beautiful bit of craftsmanship, and will be an ornament to any parlor table. It invites one to dip into its pages.

Noble Martyrs of Kent (The), by G. Anderson Miller. Morgan & Scott, London. 80 pages. 3/-net.

A manual by an English preacher for the instruction of the young people of his land in the heroism of their fellow townsmen as witnesses against the tyranny and oppression of Rome. In these days of rapprochement of the various bodies of Christendom some facts and some pretensions should not be forgotten. This book serves to remind Christians of a non-martyr age of a heroic past.—F. L. D.

Real Daniel Webster (The), by Elijah R. Kennedy. Fleming H. Revell Co., New York. 271 pages, illustrated. $2.

About half the book is taken up with an effort to defend Daniel Webster against charges of indolence, presidential ambition, carelessness in money matters, drunkenness and immorality, and an alleged defence of slavery. The author assembles so much contemporary evidence to the contrary that we wonder why he should spend so much time in giving these calumnies further publicity.

For the rest, the great qualities of the man as constitutional lawyer, statesman, and orator, and in less conspicuous ways, are magnified. He is regarded as the greatest man America produced between Washington and Lincoln.

Sex for Parents and Teachers, by William Leland Stowell, M. D. Macmillan Co., New York. 204 pages, illustrated. $1.50.

An all-round discussion and explanation by a medical man of sex topics, beginning with the reproduction of plants, insects, fishes and birds, and reaching man at page 50. Nothing is overlooked, hardly, from male and female anatomy to the birth of a child, and after. Eugenics, purity, diseases, and related matters are also touched upon, and a Glossary of Terms and a Bibliography enable the teacher or parent to pursue the study further in given directions.

Most teachers and parents will never

have seen these topics discussed and pictured so clearly and fully. If one wishes to secure such information, he can trust this author's knowledge, clean intention and delicacy of treatment.

Social Law in the Spiritual World, by Rufus M. Jones. George H. Doran Co., New York. 221 pages. $1.75 net.

A new edition of a vital and inspiring book, developing the significance of the inter-relationship between God and man. It is assumed that the two must have some common qualities. If this were not the case it would not be enough to find God, because he would remain inscrutable. The book in some respects recalls Drummond. Dr. Jones develops the meaning of personality, and holds that man becomes truly self-conscious because he is born an organic member in a social whole. At the same time personality is an achievement. Some reference is made to the subconscious life, and the book concludes with chapters on "The Test of Spiritual Guidance," "Faith as a Pathway to Reality," "The Self and the Overself."

The author is known as the "Sage of Haverford." His book is a cautious essay in the direction of modern mysticism.—C. A. S. D.

Tolerance, by Phillips Brooks. E. P. Dutton & Co., New York. 111 pages. $1.

Two addresses to seminary students, with some specific applications for their benefit, but constituting a most able discussion of the nature, methods and prospects of tolerance, which are as timely today as when they were delivered a generation ago.

Tolerance is a disposition, a matter of the spirit. It is the behavior in which that disposition finds expression. It is composed of positive conviction and of sympathy with those whose convictions differ from our own. What it implies and where it ends involves a study which Phillips Brooks pursues with kindly spirit and penetrating insight and eloquent interpretation.

Think of the intolerance that exists today in religious circles, in racial and international affairs, in politics, everywhere! This book comes like sunlight to clear the mind and heart of an unhealthy and unhappy miasma.

What Education Has the Most Worth? A Study in Educational Values, Conditions, Methods, Forces, and Results, by Charles Franklin Thwing. Macmillan Co., New York. 235 pages.

We do not as a rule care for a question as the title of a book, but so distinguished an educator as Dr. Thwing, president emeritus of Western Reserve University, may be allowed to introduce what he writes, with mature wisdom, in any way he prefers. There is a reason for this particular question, however, since it carries thought back to Herbert Spencer's famous essay.

This book of educational miscellany, made up of an assortment of observations, psychological, sociological, cultural, religious and otherwise, which have been suggested by the writer's long experience as an analyst of human aims and ways, serves as a kind of extension of Spencer's principles, though not committed to his philosophy. The book has value as giving hints (hardly more) of the reaction of a veteran leader of thought on recent developments, such as the "project" method, the moving picture, et cetera: The book seeks to evaluate all the sciences, and also to consider forces relating to the development of human nature. "It tries to give intimations that the inner light has as rich a value as the illuminations of electricity." Religion, which is said to be "at once a science and an art, a faith and a knowledge," is of course valued. In its aim and spirit the book is concerned with what Bacon called the "relief of man's estate," and declares that the education most worth while should train for worthiest leadership, teaching a noble type of ethical idealism.

We might reduce the bulk of this discussion, helpful and timely, to the statement that it is a study of the doctrine of interest associated with a scheme of idealism.—C. A. S. D.

Mr. W. P. Blessing, for 24 years associated with the Chicago depository of the Westminster Press and Presbyterian Bookstore, and of late years its manager, has started a book business of his own at 208 South Wabash Avenue, Chicago. He will engage in the mail order business, and will make a specialty of religious books, handling also secondhand books. His purpose is to import books as well as carry in stock the best books of the various denominational and other publishers.

Next Month.

The Challenge of the Unexpected, by Rev. Lionel B. Fletcher.
Pastoral Calling, New Style, by Rev. Fred Smith.
The Great Unanswered Prayer, by Edwin Botham. A Poem.
The Epistle to the Philippians (continued), by Dr. John A. Hutton.
The Parable of the Prodigal Son (continued), by Rev. James Reid.
What A Man Takes with Him, by Dr. Daniel A. Poling.
Christ's Loyalty to Spiritual Methods, by Dr. Henry H. Barstow.
Revelation 18, by Dr. Robert Cameron.
Does God Long for Our Society? by Dr. James M. Campbell.

ALSO RECEIVED.

Victory over Temptation: How Christ Helps a Man to Achieve Character. 38 pages.

Jesus Christ: What is His Significance? 30 pages.

Nos. 3 and 4 respectively of "Christianity and Personal Problems," pamphlets published at 10 cents each by George H. Doran Co., New York.

The former contains a glowing exaltation of Christ by Sherwood Eddy, followed by a chapter called "Moral Mastery," selections from "Facing the Crisis." Then comes a chapter called "A Man's Struggle," from the book "Men, Women and God," by a Herbert Gray: a plain word about sex temptation and sin.

The latter, also by Sherwood Eddy, contains more selections from "Facing the Crisis," exalting Christ and explaining our right relation to him.

The League of Nations: Its Moral Basis, by Lord Robert Cecil. Together with a Survey of the work of the League since its inception. 31 pages.

Youth and World Problems, by Sherwood Eddy. An expansion of an address at the Student Volunteer convention. A survey of youthful movement and restlessness in all lands, with our Lord's way of life offered as the only solution. 31 pages.

The above are Nos. 4 and 6 respectively of "Christianity and World Problems," published by Doran at 10 cents each.

LATEST BOOKS RECEIVED.

Brotherhood of Man (The): A Pageant of International Peace, by Alice C. D. Riley. A. S. Barnes & Co., New York. 50 pages. $1.50.

Character and Happiness, by Alvin E. Magary. Charles Scribner's Sons, New York. 214 pages. $1.50.

Dramatized Sermons, by Robert C. Hallock. George H. Doran Co., New York. 281 pages. $1.50 net.

Human Side of Hawaii, by Albert W. Palmer. Pilgrim Press, Boston. 148 pages. $2.

Imperial Voice (The), by Lynn Harold Hough. Macmillan Co., New York. 146 pages. $1.50.

Making a Missionary Church, by Stacy R. Warburton. Judson Press, Philadelphia. 285 pages. $1.75.

Mastery of Life, by "Councillor." Continental Book Co., New York. 534 pages. Cloth, $3.50; leather, $5.

More Story-Worship Programs, by J. A. Stowell. George H. Doran Co., New York. 217 pages. $1.75 net.

Successful Sunday-School at Work (The), by C. S. Leavell. George H. Doran Co., New York. 271 pages. $2 net.

Ten Greatest Chapters in the Bible, by J. C. Massee. George H. Doran Co., New York. 151 pages. $1.50 net.

What Education Has the Most Worth? by Charles Franklin Thwing. Macmillan Co., New York. 235 pages. $2.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order, or by currency.

THE LIFE OF JESUS.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

July 6. The Birth of Jesus.

Luke 2. 7-20.

We now enter upon a nine months' course of study of the life of Christ, based upon a harmony of the four Gospels. The lesson committee has passed over the birth of our Lord's forerunner and the supernatural factors that preceded his actual birth.

Today's subject may be regarded as the initial mystery of Christianity,—the birth of a God-man, not of a man who somehow became God; the incarnation of the second person of the Godhead. Grant the truth of the facts set forth here, and nothing in his after career need stumble us; deny it, and subsequent claims are preposterous.

Born of Mary, 1-7.

A lowly entrance on the human side for the Lord of glory! And yet "all the world," the Roman world, estimated at sixty millions of people, was set in motion for taking a census, sending Mary and Joseph from Nazareth, where they lived, to Bethlehem, where they were born, to be enrolled according to Jewish custom. Thus God worked through natural channels to the fulfilment of Micah's prophecy, spoken 700 years before.

The birth took place at a crowded khan, thus insuring publicity and forestalling any insinuation of imposture.

Heralded by angels, 8-14.

A humble setting again, but what a contrast presently as heaven opens and the glory of the Lord scatters the night!

Christ is born. How shall the news be given to human ears? And to whom? Not in the palace or the Temple, but in the open fields. Not to Herod or the high priest, but to lowly shepherds.

Put yourself in the place of one of those shepherds, and think yourself into the events that follow.

First one angel, with the message of a Saviour born; then a chorus, all but interrupting him as the heavenly host praised God. These show the significance of the birth as heaven understood it. No other angel song has been heard by mortal ears.

Note the threefold title given to the Babe,—Saviour, Christ (Anointed, Messiah), Lord. What is the significance of each? And how fulfilled in him?

Found by shepherds, 15-20.

Angels make short visits. As soon as they go back to heaven the simple, practical, believing nature of the shepherds leads

them to verify the truth of the angel's promise, "Ye shall find." "Let us now go and see"—not "if this thing is really true," but—"see this thing (or saying) that is come to pass." Result? "They found," "they saw," then "they made known." Testing is changed to testifying.

And presently they return to their humble duties, but with what memories! They echo the angel chorus, glorifying and praising God for the complete verification of what had been spoken to them.

The bystanders wonder. Mary reveals her quiet, contemplative, reverent character.

The supernatural elements in the record of Luke are the virgin birth and the angelic visits. All else is perfectly natural. There was no halo, no preferential treatment for the Babe upon his appearance in human flesh.

What does the birth of Christ mean to you? Has he been born in you?

As we have gone to Bethlehem today, the song of praise ought to be flooding our hearts and lips!

July 13. The Boyhood of Jesus.

Luke 2. 40-52.

The incidents of last lesson were followed in due course by the circumcision and christening of the Babe (21), and by his presentation in the Temple (22-39).

Boyhood, 40.

Twelve years are in this verse. Luke alone lifts the curtain a little from off our Lord's boyhood at Nazareth, and shows a normal growing, studious, religious boy.

The fact that he was able to ask and answer questions as in the next paragraph shows at least that he studied the Hebrew Bible during these silent early years,—like any well trained Jewish boy. Evidently he learned to read the Hebrew Bible, for he often asked, "Have ye not read . . . .?" Also, he was in the habit of attending synagogue on the sabbath (4. 16).

First Passover, 41-51.

At the age of three a Jewish boy was given a fringed garment (Numbers 15. 38-41). At the age of five he began to learn portions of the Law at home. At the age of 12 he began to learn a trade and became "a son of the commandment," and must observe the ordinances in person. A Bible dictionary will describe the ceremonies, and all that they meant. A solemn event it was in the life of a boy, and specially so in Jesus' case; hence the deep impression it made upon Mary's memory, who told Luke about it.

Here, then, begins our Lord's life of blameless personal obedience to the Law.

Why did he tarry behind in Jerusalem? Why did he spend the time in the Temple? The only reason given is to be found in his own words,—his first recorded utterance,—"Knew ye not that I must be in my Father's house?" Already he feels the constraint of his deity, the relation he bears to God, the mission on which he has come. Emphasize the word "ye" to get the proper meaning of his question,—"Knew ye not?" After the training they had given him, the Temple was the natural place to find him. Every child ought to feel at home in the church.

Observe also the distinction he makes between "Thy father and I" (48) and "My Father's house" (49). His consciousness of being God's Son leads him to correct the relationship assumed in the Nazareth home and in the eyes of the Law.

The flash of the divine passes, and Jesus returns home and continues to be "subject" to his parents at an age when most boys begin to throw off parental control.

A boy or girl of 12 is more mature in the Near East than with us, yet our young people of 12 are mature enough to realize God as Father through faith in Jesus Christ, and to resolve to do his will and work, just as Jesus did.

Youth and manhood, 52.

This second period covers 18 years, from A. D. 8 to 26, aged 12 to 30. Lord Jesus developed to manhood under the Law at Nazareth. The period was marked by obscurity, toil, comparative poverty, waiting for God's time to manifest him and send him forth on his lifework. If Joseph died early, Jesus would be the chief support of his widowed mother and the family.

People liked him. So did God.

July 20. The Baptism of Jesus.

Mark 1. 1-11.

Mark's Gospel is different from the others in that it does not linger over any introductory or earlier matters, but plunges straight into its subject.

Note, as we did last week in Luke's record, the titles that give Mark's estimate of Jesus: Christ, Son of God. In the name Jesus we see his humanity, in Christ his official Messiahship, in Son of God his deity.

The forerunner of Jesus, 2-8.

Six months before our Lord was born, a cousin of his named John had been born under supernatural conditions (Luke 1). Mark identifies John as the fulfilment of prophecies uttered by Isaiah and Malachi: a messenger, a voice.

The supernatural happenings that surrounded the birth of John and Jesus did not ripen into any visible results. Both boys were merged among the common people. But in A. D. 26 God's time has come. He finds John in the wilderness and brings him to the Jordan region with a ringing call to repentance.

How did John prepare the way for Messiah?

(a) By preaching the baptism of repentance unto the remission of sins. By repentance John meant a change of mind in regard to sin because it is sin; a reaction of the soul against sin, leading to renunciation of sin; something that changed character and conduct; that touched the will as well as conscience and emotion, and so led to amendment of life; something mystical, but plain and practical in everyday life.

(b) By publicly baptizing those who heeded and repented and renounced sin. Baptism was an outward symbol of inward cleansing, an outward confession and initiation into a higher ethical life.

(c) By proclaiming a mightier Coming One who should baptize with the Holy Spirit and fire, thus awakening expectation and faith. This prophecy was first fulfilled at Pentecost, and is for every believer.

The baptism of Jesus, 9-11.

God's time for Jesus has also come. At the priestly age of 30 he leaves the carpenter shop at Nazareth forever, and follows the crowd to Jordan, seeking baptism by John. But he had no sin to repent of? True, but he must "fulfil all righteousness" (Matthew 3. 15), identifying himself with the people, taking the sinner's place as he did on the cross, setting his seal upon John's ministry and message, undergoing the rite as a mark of dedication to God.

Luke (3. 21) says he was praying as he was baptized. For what was he praying?

Our Lord's humble obedience to baptism brings immediate blessing. He has a wonderful testimony from the open heavens: God the Spirit descending upon him in the visible form of a dove, God the Father with audible voice saying, "Thou art my beloved Son, in whom I am well pleased."

Now, if never before, Jesus is conscious of his true deity, and of his blameless life as boy and man.

So his baptism marked a spiritual crisis, his enduement with the Spirit, and his dedication to public ministry.

How can we prepare the way of the Lord in our own lives, in the lives of others?

How shall we live so as to be well pleasing to God?

July 27. The Temptation of Jesus.

Matthew 4. 1-11.

But could Jesus be really tempted? Yes and no. It is no sin to be tempted; sin begins when one consents and yields to sinful suggestion. In this case the temptation came from the personal Devil without, not from within. There was nothing in Lord Jesus to respond to Satan's enticement (John 14. 30). He was tempted in every respect like ourselves, yet without sinning (Hebrews 4. 15).

Substitute "test" for "tempt," and the ambiguity disappears. For character needs testing to strengthen it.

From Hebrews 2. 18 we learn that "he suffered, being tempted." How much he suffered is not told, but we can well believe that a perfect man would pass through fiery trials of which we know nothing. And such trials, instead of detracting from his character and reputation, attest his holiness and greatness.

Note the time and circumstances of this testing. It was after the voice from heaven had assured our Lord of divine sonship at his baptism, and after the Spirit of God had rested upon him in a new way, and while he was suffering acute hunger. And it was not an accident, for he was led in the Spirit in the wilderness, showing that the testing was a further part of preparation for his ministry.

Testing.

The first recorded test was physical, to satisfy a normal bodily appetite that called loudly for food. Satan's suggestion "if"-ed Lord Jesus' divine sonship, prefacing the test with a doubt, and further implying independence of God's providence, lack of trust, the selfish use of his known power for personal gratification.

The second test was spiritual, urging Lord Jesus to an act which looked like great faith, but would in fact be presumption. God's providence is to be trusted in the path of his will, not to be tested and trifled with in spectacular stunts.

The third test was also selfish, an appeal to earthly ambition, to attain the known aim of his coming by a short cut other than God's way of the cross. The devil made a bid for his own highest ambition,—worship, homage. But devil-worship seems rather a raw proposition to place before Lord Jesus.

The greatness of our Lord in Satan's estimation is implied in the greatness of the offers made him.

Triumph.

Now we see what our Lord's early education has been. He has instant command of the Word of God, meeting each test by an assertion of God that exactly fits the evil suggestion. Satan is argumentative; our Lord is brief, direct, conclusive. Thus God's will triumphs in his heart and life.

Not that merely quoting Scripture insured victory, for Satan could quote (or misquote) Scripture too. Our Lord rested on the reality back of the written word. We too may do just that.

Temptation appeals in vain to the person who is saturated with God's Word, trusts his care, and abides in his will.

What a comfort to know that now our Lord is able to succor all who are tested!

SELECTED THOUGHTS FOR THE QUIET HOUR.

(*Learn a Text a Day.*)

JULY, 1924.

TUESDAY, 1st. *His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord. Matthew 25. 21.*

Whatever your duty is, you cannot be faithful to God unless you do your work as well as you can. To slur it is to do God's work badly. To neglect it is to rob God. The universe is not quite complete without your little work well done.—J. R. Miller.

WEDNESDAY, 2nd. *Men ought always to pray, and not to faint. Luke 18. 1.*

"Always to pray" in the springtime of life, when the blossoms are forming; in the winter, when the snow is falling and the trees are bare; when we are sauntering through the green pastures or toiling across the wilderness; in the playfield or in the battlefield; in the winsome dawn which sheds its light upon the marriage altar, or in the empty darkness which gathers about the tomb. "Men ought ALWAYS to pray." —J. H. Jowett.

THURSDAY, 3rd. *Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? John 14. 9.*

The unrecognized Christ is in our midst today.—John Timothy Stone.

FRIDAY, 4th. *Without me ye can do nothing. John 15. 5.*

Without religion we are without hope in this world. Without God we are lost.—C. E. Jefferson.

SATURDAY, 5th. *When it pleased God . . . . to reveal his Son in me, that I might preach him among the heathen. . . . . Galatians 1. 15, 16.*

The Christ whom Paul experienced was One who brought peace and joy to the soul, who reconciled man and God. He was not merely a Deliverer for the Jew, he was a Saviour for the world. Paul's missionary ardor sprang from his experience. There can be no missionary zeal apart from this experience, but where the experience has taken place the zeal inevitably follows.—J. D. Jones.

SUNDAY, 6th. *Thou shalt call his name Jesus, for he shall save his people from their sins. Matthew 1. 21.*

Christianity's specialty is redemption. It makes men over. They are born again. They become new creatures in Christ Jesus. Leave out Calvary, and Christianity dwindles to a forceless cult. Eliminate the atonement, and there is nothing left to conquer and cure sin.—James I. Vance.

MONDAY, 7th. *The heavens declare the glory of God, and the firmament sheweth his handywork. Psalm 19. 1.*

There's part o' the sun in an apple,
  There's part o' the moon in a rose,
There's part of the flaming Pleiades
  In every leaf that grows.
Out of the vast comes nearness,
  For the God whose love we sing,
Lends a little of his heaven
  To every living thing!

TUESDAY, 8th. *In quietness and in confidence shall be your strength. Isaiah 30. 15.*

Rest for one moment in this thought, and then go quietly on your way!—E. P. S. H.

WEDNESDAY, 9th. *Praying always with all prayer and supplication in the Spirit. Ephesians 6. 18.*

Every man is an inlet through which clean or unclean energies pour into the general life-pool of the human race. We cannot help it. My points of contact determine the character of my contributions, and if my supreme contact is with God in the communion of prayer, I become an open channel through which the blessed influences flow into human fellowship for its eternal good. And so the prayer-ground is the common ground of racial enrichment. —J. H. Jowett.

THURSDAY, 10th. *For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls. 1 Peter 2. 25.*

Thank God for the discipline that saves from the world and drives to the Shepherd's bosom!—W. L. Watkinson.

FRIDAY, 11th. *The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. Jeremiah 31. 3.*

It is not an indiscriminate and collective regard for a multitude or a nation, but it is God's personal affection to you and me, when the heart receives this revelation. Henceforth all things are new, and life can never be a dull monotony or a dreary wil-

derness again. Beloved, has God thus appeared and thus spoken to thee?—A. B. Simpson.

SATURDAY, 12th. *Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. Romans 6. 13.*

Consecration is the actual present surrender to God of the whole man and all we possess,—hands, feet, eyes, lips, memory, affections, ambitions, time, reputation, friends, possessions, influence, family, all! How proper! Christ made us, keeps us, redeemed us, and has a right to us. The act of consecration is to recognize Christ's ownership and to accept it. It is not an act of feeling, but of will. It must be complete and eternal.—A. M. Hills.

SUNDAY, 13th. *Let your light so shine before men that they may see your good works and glorify your Father which is in heaven. Matthew 5. 16.*

What impression of God do we give to men? That is the final question for the Christian in the matter of influence. It does not matter what men think of me; it does matter what they think about the God I profess to believe in. The answer to this question is not to be found in what I preach or what I persuade, but in what I am.—G. Campbell Morgan.

MONDAY, 14th. *Blessed are the poor in spirit. Matthew 5. 3.*

When I was converted, it was a conviction of guilt. When I sought sanctification, it was a conviction of want.—Amanda Smith.

TUESDAY, 15th. *Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin. Hebrews 3. 12, 13.*

Caution and care must be constant, or unbelief will deceive, harden and mislead. —John Timothy Stone.

WEDNESDAY, 16th. *Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need. Hebrews 4. 16.*

Prayer is not always like Lazarus, clothed in rags, and bowing in suppliancy at the rich man's gate; it is sometimes like Lazarus in the Father's bosom, dwelling in the secret place of the Most High, and walking and talking in the shadow of the Almighty. —J. H. Jowett.

THURSDAY, 17th. *Thou feedest them with the bread of tears, and givest them tears to drink in great measure. Psalm 80. 5.*

In the realm of character—the one enduring reality of life,—development is only secured, in part at least, by affliction. The unclouded glare of the sunshine soon scorches a landscape and destroys its verdant life. It needs the wind and the rain and the biting frost of winter as well as the warmth of summer to make a fruitful field. And so it is in the life of a man or a nation. Adversity and trouble quicken perception, challenge courage, and awaken energy, as ease can never do. It is by such instruments that God works toward the development of the true man within us all.—J. Stuart Holden.

FRIDAY, 18th. *And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it, ... but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. Isaiah 35. 8-10.*

Everywhere men are seeking joy and striving for happiness. The haunts of vice, the dens of death, the whirl of giddy society, all, all bear witness to the universal desire for happiness. Publish to all the world that holiness is the spring of happiness! Christ enthroned within is the fountain of perennial joy. His people walk "the way of holiness" with songs and everlasting joy, and sorrow fades before the Sun of righteousness.—L. L. Pickett.

SATURDAY, 19th. *Judge not, that ye be not judged! Matthew 7. 1.*

Let us cease comparison with others, and let us make every day a day of judgment upon ourselves! Look upon your own heart! That is the exhortation which comes to me from heavenly places every day, and if I obey it I shall have so much to do with my own faults that I shall have no time left to make remarks on the faults of another man.—Joseph Parker.

SUNDAY, 20th. *The Spirit of the Lord is upon me, because he hath anointed me to preach. Luke 4. 18.*

Even the Son of God was not fully equipped for his work until he was baptized with the Spirit. What presumption for us to attempt our life work without it! Do you not long to be a most efficient servant for such a Master as Jesus? Are you a preacher preaching to a congregation, or a Sunday school teacher or class leader preaching to a class, or a parent preaching to a household daily? Here is your best and only adequate preparation, the baptism with the Holy Ghost.—A. M. Hills.

MONDAY, 21st. *Watch therefore, for ye know not what hour your Lord doth come! Matthew 24. 42.*

The surprises of life are many, but usually the end of life is the greatest surprise of all.—W. L. Watkinson.

TUESDAY, 22nd. *Follow after charity. 1 Corinthians 14. 1.*

Nothing is so needed in this world as a sustained charity,—the spirit which "hopeth all things."—John A. Hutton.

WEDNESDAY, 23rd. *Out of the abundance of the heart the mouth speaketh. Matthew 12. 34.*

If the heart were full of God, the tongue could not refrain to talk of him: the rareness of Christian communication argues the common poverty of grace. I will think of thee always, O Lord! So it shall be my joy to speak of thee often; and if I find not opportunity, I will make it.—Bishop Hall.

THURSDAY, 24th. *Wherefore look ye so sadly today? Genesis 40. 7.*

Let us, as we move among people, show "a glorious morning face!" Let us remember that on all hands there are sad and weary hearts, which look to us for sympathy and succor, and let us not fail them!

FRIDAY, 25th. *He that searcheth the hearts knoweth what is the mind of the Spirit. . . . . And we know that all things work together for good to them that love God. Romans 8. 27, 28.*

Life is full of perplexing providences still. Good causes suffer calamity and eclipse. We have sore and heavy crosses to bear. To us, as to our Lord's disciples, they seem sheer ruin and disaster, and our hearts give way to something like despair. But they present a totally different aspect to our Lord. He confronts our seeming defeats and disappointments with a serene and quiet mind. He knows that they will work together for our good and God's glory.—J. D. Jones.

SATURDAY, 26th. *Teach me thy way, O Lord! I will walk in thy truth: unite my heart to fear thy name. Psalm 86. 11.*

Only the teachable spirit and the heart united to the Lord can produce abundant life.—J. Stuart Holden.

SUNDAY, 27th. *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ! Ephesians 1. 3.*

Oh that we might live the higher life, the diviner joy, that we might taste the wine of immortality and rise up in its strength more than conquerors! The Lord, through the power of the cross, through the ever-pleading blood of Christ that has no words but a great look of love, help us to attain the heights heavenly, that we may come down again and do the earthly works without feeling their wearisomeness! —Joseph Parker.

MONDAY, 28th. *Consider the lilies of the field, how they grow. Matthew 6. 28.*

Go to nature, you wrinkled, careworn, caretorn souls, and consider the workings of the Lord in the flowers of the field! This is the real "nature cure," and it has the advantage of being recommended by the Saviour himself. We are to sit down in the presence of the wild flowers, and seek their secret, and ask what suggestion they have to make for the living of an acceptable life in Christ.—J. H. Jowett.

TUESDAY, 29th. *He which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins. James 5. 20.*

If you cannot join the army yourself, try to gain a recruit! If you cannot win thousands to Christ as the missionaries do, you can by doing the next thing in the kindest way, redeem one soul for him.—Robert Russell.

WEDNESDAY, 30th. *Forgetting those things which are behind and stretching forth unto those things which are before, I press toward the mark for the prize of the high calling of God, in Jesus Christ. Philippians 3. 13, 14.*

We cannot relive the past. Continued worry about it incapacitates us to make the most of the opportunities of the present. Never allow your thoughts to dwell without purpose on past mistakes! Take them with you through the door of prayer!—E. P. S. H.

THURSDAY, 31st. *Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof. Matthew 6. 34.*

Many people are always dreading coming troubles. They are well enough now, and well enough off, but they may get sick, or they may become poor, or some other trouble may befall them. A large part of human unhappiness is caused by needless forebodings,—dreading ills that never happen. It is a miserable way to live, this looking out into the future and filling it with imaginary shapes of evil. No doubt there are real troubles lying concealed in the future for all of us, but let us not dread to go on with quiet faith, since over us the bow of God's eternal goodness bends!—J. R. Miller.

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ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

In His Steps: How Jesus Treated Friends.

John 15. 13-15; Luke 10. 38-42. July 6.

An enthusiastic city missionary said to a little girl:

"My dear, are you a Christian?"

The child flushed, hesitated a moment, then said: "Will you please ask my mother?"

Her mother replied: "She makes a beautiful climate for us all in the home."

Christ said to the man out of whom he had cast demons: "Go home to thy friends and tell them how great things the Lord hath done for thee!"

If you cannot convince your nearest and dearest of your friendship with Christ, you cannot convince others. In homes and synagogues, by the wayside and in the market place, Christ carried with him a friendly, loving, helpful and sympathetic "climate." Are we emulating him in this respect? If we are, there's no question about our friendship with him.

* * * * *

"Religion means just one thing to me," said Dr. J. R. Miller, "Jesus and I are friends."

To be a friend of Jesus means much, to have Jesus for a friend means more, but to imbue others with his friendship wherewith you yourself have been imbued is best of all.

R. P. Anderson writes: "As a wire in which an electric current is passing will charge by induction another wire placed near it, so Jesus charged his friends with his own spirit of friendship, making them like himself."

* * * * *

"A friend in need," my neighbor said to me,
"A friend in need is what I mean to be.
In time of trouble I will come to you,
And in the hour of trouble you'll find me true."

I thought a bit, and took him by the hand.
"My friend," said I, "you do not understand
The inner meaning of that simple rhyme:
A friend is what the heart needs all the time."

—Henry Van Dyke.

* * * * *

"What can Jesus do for you now?" asked an inhuman slave-driver when applying the lacerating whip to an already half-murdered slave.

"Him teach me to forgive you, massa," was the reply.

Abolish War: Why? How?

Isaiah 2. 1-4. July 13.

Why abolish war? Because war has become so destructive that unless our civilization makes an end of war, war will make an end of civilization.—Justice Clark.

Because a great war leaves the country with three armies: an army of cripples, an army of mourners, and an army of unprincipled men.

A soldier was asked why he resigned his honorable position in the standing army. He replied, "Because I have become a Christian. If it is wrong for me as an individual to steal and shoot and kill and prey upon my neighbor, it is equally wrong for nations to violate the Ten Commandments."

* * * * *

How abolish war? The folly of war and the waste of war are plain enough to anyone. The way to stop war is to recognize all men as brothers,—and that is plain enough too.

Some day the gospel of the Galilean will bring us to the time when "men shall brothers be the wide world o'er."

* * * * *

When Dr. Jerome Walker was showing President Lincoln through the hospital wards of City Point they came to three wards occupied by sick and wounded Southern prisoners. Dr. Walker said to Mr. Lincoln:

"You don't want to go in there: they are only rebels."

"And I shall never forget," said Dr. Walker, "how the president laid his large hand upon my shoulder and quietly said, 'You mean Confederates.' We entered the wards, and I saw that Mr. Lincoln's handshakings were just as hearty and his interest just as real for the welfare of those Southerners as when he was passing among our own soldiers."

Abraham's logic was: "For we are brethren" (Genesis 13. 8). Where would war be if we proved true to Christian logic?

* * * * *

An evangelist of the Pocket Testament League recently called at the White House. President Coolidge gave him audience, and listened attentively to what was being done by the League all over the land. As the evangelist presented him with a special copy the president, holding the book in his hand, said:

"This is the solution of all our problems, and the only solution."

More soluble is this knot,
Like almost all the rest, if men were wise,
By gentleness than war.

Being a Good Neighbor.

Luke 10. 30-37. July 20.

In a small town there was a barber who

one week noticed a large increase in his business. Inquiring the cause, he found that the barber at the other end of the street had been ill. Therefore he took the money he had earned above his average, and carried it to the sick man, and told him he would take care of his business in that way until he was back at work.

Such instances of neighborliness are not as rare as one might think.

* * * * *

"Through much toil and sacrifice," writes a business girl, "my widowed mother put me through a business college. On the first morning of my entrance into the office of my employer, rather shabbily but neatly dressed, I noticed the fresh, trim business suits of my associates as contrasted with my own clothes. Before noon I imagined they were all pitying me, and I went home sick at heart. But the next morning I noticed another girl come in as poorly dressed as myself, who seemed particularly nice to me. After I was able to dress as well as any of them this friendly girl admitted she had dressed that way to bear me company."

This of a truth is the true spirit of neighborliness.

* * * * *

Behind neighborliness must lie sympathy. Then

Ask God to give thee skill
In comfort's art,
That thou mayst consecrated be
And set apart
Unto a life of sympathy;
For heavy is the weight of ill
In every heart,
And comforters are needed much,
Of Christ-like touch.
If every man's internal care
Were written on his brow,
How many would our pity share
Who raise our envy now!
The fatal secret, when revealed,
Of every neighbor's breast
Would show that only when concealed
Their lot appears the best.

Some Rules for Neighborliness.

Do as you would be done by. Persian.

What you would not wish done to yourself, do not unto others. Chinese.

One should seek for others the happiness one desires for oneself. Buddhist.

Let none of you treat his brother in a way he himself would dislike to be treated. Mohammedan.

Do not that to your neighbor which you would take ill from him. Greek.

The law imprinted on the hearts of all men is to love the members of society as themselves. Roman.

All things whatsoever ye would that men should do to you, do ye even so to them. Christian.

Zeal: Getting It, Keeping It, Guarding It.

Isaiah 6. 7-9; John 2. 17; Revelation 3. 14-16.
July 27.

A man well known in religious circles tells how his zeal was refired.

"I dreamed I was dead, and I saw the angels weighing my zeal and analyzing it among themselves. And this is what they found: 14 parts pure selfishness, 15 parts sectarianism, 22 parts ambition, 23 parts love for men, 26 parts love for God. Thank God, that dream has never come to me again in my waking or sleeping hours!"

How many of us would like the angels to analyze our zeal?

* * * * *

"Give me only fire enough," said Bernard Palissy the great inventor, "and these colors will become part and parcel of this china!"

"He's mad!" shouted his neighbors, "he's mad!"

"More fire!" shouted the determined man. "More fire!"

And what Palissy said was at length proved true.

There's nothing like the fire of God's Holy Spirit to give us zeal, and nothing like his Word to guide and guard it.

* * * * *

Charles Kingsley wrote: "I go at what I am about as if there was nothing else in the world for the time being."

The keen spirit
Seizes the prompt occasion, makes the thought
Start into instant action, and at once
Plans and performs, resolves and executes.

* * * * *

Zeal should be guarded by meekness.

A young girl prayed in great earnestness: "O God, make me anything so I be not commonplace!"

Zeal justifies nothing when it assumes a dictatorial attitude toward God, the giver and developer of all our talents. If more commonplace duties were performed with earnest zeal, life would be better worth living.

* * * * *

A dying firebrand and a burning lamp, so the fable runs, started out one day to see what they could find.

The firebrand came back and wrote in its journal: "I did not find a place wherever I went in which there was a light."

The lamp upon its return wrote in its journal: "Wherever I went there was light."

Such is the difference between lukewarmness and zeal.

BIBLE NOTES FOR DAILY DEVOTIONS.

LEAVES FROM AN INTERPRETER'S NOTEBOOK.

Rev. John Gardner, D. D., Riverside, Cal.

JULY, 1924.

Tuesday, 1st. Daniel 7.

It is necessary to bear in mind the contents of chapter 2, for the vision of this chapter is parallel to that. The vision is of four world kingdoms, followed by the kingdom of the saints.

Beginning with this chapter the book of Daniel is entirely apocalyptic. How are we to understand the four world empires? When first the vision was given it was taken to mean that the fourth kingdom was the Grecian empire. Later, when it seemed as though the prophecy were unfulfilled, men interpreted it of the Roman empire, and this is the viewpoint of the book of Revelation. The greatest living scholar on apocalyptic literature is Dr. R. H. Charles. He says, "According to the older and true interpretation the four kingdoms were (1) the Babylonian, (2) the Median, (3) the Persian, (4) the Greek or Macedonian."

If the proper understanding of apocalyptic demands identification with definite political empires, Dr. Charles makes out a good case, though there are difficulties in the way. And it is obvious that the prophecy was not literally fulfilled. In my interpretation of Revelation I have shown that it is possible to see in this type of literature a spiritual purpose. So here there is no reason for understanding the great sea as the Mediterranean. It may be an emergence from the ocean of human life that the sea depicts. A creature half-lion, half-eagle, is not necessarily a definite kingdom, but a certain spirit, animalized, strong, swift, but when endowed with the emotions and intellect of a man a fearful thing in its onslaught. Its operations were in the region of humanity. The second image is of ruthless oppression, tearing, destroying, devouring its victims. The third image of a leopard with wings is of a fierce, cunning, swift, insatiable monster. The Scriptures refer to it as the type of ferocity that will lie crouching, waiting, watching in such a way that unless you are very observant you may not know your danger until the beast is ready to spring. The fourth beast is defined in terms of its terror, which is dreadful, and its strength which is exceeding great. Its attack is ruthless. It tears, grinds, gores, tramples. The fourfold image is of the all but omnipotent force of the bestial when it finds lodgment in the nature of one who has the heart of a man.

We should be hopeless if it were not for the vision of God. The phrase "Ancient of days" is extraordinary. It does not imply that God has become aged, but that he has been at work in all the ages, grappling with this same monstrous force of evil, and he brings his wisdom, experience and force to the task of turning back the powers of darkness and bringing in the reign of righteousness, which is symbolized in the expression "Son of man," i.e., one in whom the beast has no place. Driver says, "Humanity is contrasted with animality, and the human form, as opposed to the bestial, teaches that the last kingdom will be, not like the Gentile kingdoms, a supremacy of brute force, but a supremacy ostensibly human and spiritual." This kingdom is different in origin. The brute forces came out of the sea. This kingdom comes out of the clouds of heaven.

Almighty God, hasten the day when the forces of evil shall be crushed and men shall dwell together in righteousness, brotherhood and peace! Give us faith in the triumph of thy cause! In Christ's name. Amen.

Wednesday, 2nd. Daniel 8.

The purpose of this chapter seems to be to give the vision of chapter 7 an immediate application to the incidents prevailing in the reign of Antiochus Epiphanes. Andrews says, "The interpretation of the vision which is given by Gabriel to Daniel is exceptionally clear, and leaves no manner of doubt that it refers to the events of the Maccabean age. The ram with the two horns represents the two kingdoms of Media and Persia. The he-goat is the Greek empire, the first horn representing Alexander the Great and the four later horns the four kingdoms into which the empire subsequently split up. The little horn is Antiochus Epiphanes, a king of fierce countenance and understanding dark sentences. The attack on the Jewish religion is clearly described, and the promise given that God will deliver his people."

Antiochus is the enemy of religion. Nothing is too high or pure for his hands to grasp, pollute and destroy. For over three years he puts out the altar fires in Jerusalem. In face of such ruthless desecration Daniel is comforted by a vision and heavenly message. The archangel Gabriel

appears to comfort him. It is noteworthy that when he comes it is in semblance of a man, and with the rich full tones of human speech. The message is that Daniel is witnessing the final crisis in human history. God is involved, and his mighty power will break the arm of any such as Antiochus and of the wickedness which is incarnated in him.

Our Father, we thank thee for the boundaries of life, that thou hast set a limit to wickedness! We rejoice that the coming end is peace and love forevermore. We pray for patience and courage to wait for thine appearing. Amen.

Thursday, 3rd. Daniel 9.

We have no hope of being able to solve the problems of the weeks of years contained in this chapter. Neither the traditional view that we have a predication of the advent and death of Christ, the abolition of Levitical sacrifices and the fall of Jerusalem, nor the modern view that begins with the year 587 and ends with the death of Antiochus Epiphanes in 164 B. C., will give us the proper division of years. The only theory that gives me any clue is that at the time this book was written certain ideas of dates and events were current, as is shown in the writings of an Egyptian Jew named Demetrius, and the author used them for his purpose. This is unsatisfactory, but I have been able to discover no explanation that will fit the facts of the history.

The author is puzzled over a passage of Scripture. He adopts prayer as the key to discovering the meaning. Heavenly aid is granted. He thinks he gets the clue. Whether he uses it accurately or not is a puzzle to us, but at any rate he gains the vision of the anointed One in whom are centered the hopes of all faithful souls. It may be that the message is for the community of faithful souls rather than the individual, and that the author is thinking of crooked things being made straight here rather than hereafter: nevertheless it is a vision born in tribulation and bidding us be of good cheer.

O God, we pray for the guidance of thy Spirit into all truth! Give us the teachable mind! When we face hard problems help us to lay hold on essential things, to trust in thy love and grace! In Christ's name. Amen.

Friday, 4th. Daniel 10.

Chapters 8 to 10 are a unity. Chapter 10 tells of the coming of a shining one with answers to prayer. It speaks of opposition, of spiritual forces that would hinder the revelation, but also of the intervention of one of God's mighty ones, the archangel Michael, whose special province it is to protect Israel. Daniel is revealed as mourning and fasting because of his concern for the future destinies of Israel. Following the fast, the heavenly vision appears, radiant and with eyes that were like lamps of fire.

It is interesting to note the idea that was prevalent in those days that every nation had its guardian spirit. The prince of the kingdom of Persia is not an earthly ruler, but a guardian angel. Somehow these spiritual preservers were aware that something was happening, and that in the fate of a small, despised, down-trodden people like Israel their own destinies were involved. They might try to hinder, but others mightier than themselves were on the side of the Chosen Ones, and every purpose of God was to be fulfilled.

It is in such a vision and faith that Daniel recovers his strength. A man who has seen those who are for him is not afraid of all who can be against him. Not all the threatenings of the most monstrous creature that ever wore a crown could overwhelm the man who by prayer and fasting had gained a vision of God.

Dear Lord, thou art still our refuge and strength, a present help in trouble! Give us a profound sense of thy nearness, thy watchfulness, thy power! May we rest in the love of God! Amen.

Saturday, 5th. Daniel 11.

As chapter 10 has spoken about Cyrus, there is obviously something wrong about the reference to Darius. The LXX substitutes Cyrus for Darius. Dr. Charles thinks the true reading of 10.20 to 11.2, should be as follows: "When I go forth, lo! the prince of Grecia shall come, and there is none that holdeth with me against these but Michael your prince, who standeth up to confirm and strengthen me. But I will tell thee that which is inscribed in the writing of truth. Behold, there shall stand up yet, etc." He thinks that the four Persian kings referred to are Cyrus, Cambyses, Darius Hystaspes, and Xerxes. Verse 3 refers to Alexander the Great, who, the moment he came to the zenith of his power, was struck down.

From this point we have a survey of the rise and fall of those rulers of the Grecian empire who had some contact with Israel. It is a sorry story. Violence met violence, sorrow and tragedy dogged their steps. Ambition proved their ruin. For a time it has appeared as though wickedness had won a great triumph. Antiochus the Great has invaded Egypt, but this is the beginning of the end. Rome begins to appear. Rome frustrated his campaign against Ptolemy, Rome meets him and defeats him at Thermopylae, Rome strikes again at Magnesia and makes him submit to most humiliating terms. Later Antiochus Epiphanes, who has been a hostage at Rome for fourteen years, comes to the throne. He begins by flattering to win his way, then

he unmasks and begins to foment war, to show his cruel tyrannical strength. When defeated by Ptolemy he turns to vent his hate upon the poor handful of Jews. But he has miscalculated. He knows not the weight of a living faith in God. So the author prophesies against him, and tells what shall be in the end.

It is a striking experience to find a catalogue of the deeds of unscrupulous might confronted by the prophesyings of invincible faith. The warrior is mighty, but the believer is a giant.

Lord God of hosts, we thank thee for the faith which cries, One shall chase a thousand, and two shall put ten thousand to flight! Help us to believe in thee, in the power of goodness, the omnipotence of right! In Christ's name. Amen.

Sunday, 6th. Daniel 12. 1-4.

Farrar says: "The 12th chapter of the Book of Daniel serves as a general epilogue to the book, and is as little free from difficulties in the interpretation of the details as are the other apocalyptic chapters. The keynote, however, to their right understanding must be given in the words, 'At that time,' with which the first verse opens. The words can only mean 'the time' spoken of at the end of the last chapter, the days of that final effort of Antiochus against the holy people which ended in his miserable death. 'At that time,' then,—i.e., about the year B. C. 163,—the guardian archangel of Israel, 'Michael, the great prince which standeth for the children of thy people,' shall stand up for their deliverance."

The time, according to this interpretation, is the overthrow of Antiochus and the heathenish power represented in him.

On the words "written in the book," Charles says: "The book of life is a register of the actual citizens of the theocratic community on earth. This expression was originally confined to temporal blessings, and to the living only in connexion with these. But in the present passage the idea has been transformed through the influence of the new conception of the kingdom, and distinctly refers to an immortality of blessedness. This book has thus become a register of the citizens of the coming kingdom of God, whether living or departed."

The passage is notable because it brings before us a new idea about the resurrection. Not only will the righteous appear, but the wicked also. And in that new life each of them shall get their deserts. It is true that the word "many" does not mean the same as "all." The author is thinking of a crisis in which the people of God are tested, and some with wonderful patience and courage are facing martyrdom for the cause, while others are cowardly, and by apostasy trying to save their bodies from pain.

O God, help us to be true witnesses! In times when our loyalty exposes us to suffering and sorrow, may we be found faithful! Give us grace so to live that we shall never be ashamed! In Christ's name. Amen.

Monday, 7th. Daniel 12. 5-13.

The concluding clause of verse 4 as it appears in our version is difficult. The LXX suggests the true reading, which is given by Charles as follows: "Many shall apostatize, and evils shall be multiplied upon the earth."

As to the meaning of "a time, times, and a half," there is no doubt it defines the limit of the reign of Antichrist. Also it appears that the expression means three and a half years. The concluding words of verse 7 are thus interpreted by Charles: "We have here a fresh time determination, and it is entirely vague, and apparently has no connexion whatever with the definite time determination just given. The angel has just declared with a most solemn oath that all will come to an end in three years and a half. He could not have followed this definite statement by one so entirely vague, and not even true to fact, for the power of the holy people was not wholly broken in pieces. . . . . The way out of the impasse is suggested by the LXX, which requires us to transpose two Hebrew words. When this is done, and a slight change made in the pointing, we arrive at the following excellent text, 'And when the power of the shatterer of the holy people should be divided, all these things should be finished.'"

What next? That is for the future to reveal. There is but one obvious fact, that wickedness is blind, it strikes wildly, irrationally and confusedly. The righteous live in the light of the Lord. If we walk in the light we shall face the future with confidence. So this man closes with the certain conviction that in the end of the days—blessed days,—he will rise and have his part. This is the faith that every child of God should seek to share.

Our Father, there are times and seasons which thou hast hid within thy heart! Help us to trust thy goodness, thy power, thy faithfulness, and to refrain from prying into thy secrets! May we be steadfast, living and dying as the children of hope! Amen.

HOSEA.

Tuesday, 8th. Hosea 1. 1.

It is unfortunate that the books of the prophets as they appear in our English versions are not arranged in chronological order. We have to take them in the order in which they come in our Bibles, but we should remember that Amos preceded Hosea, and Isaiah was his contemporary. We know nothing of Hosea beyond what

we may discover from reading his book. He belonged to the northern kingdom, and was sent as a prophet to his own people. He seems to have sprung from a family whose life was associated with the soil. There is a legend that he died in Babylon, but that his remains were carried back to Galilee and interred at Safed.

Horton says: "The message of Hosea, the contribution which he makes to religion, is this: God loves his people. Amos speaks of the righteousness of Jehovah, Hosea calls it love. God is spiritual, and he is holy. What he demands is not sacrifice and ritual, but piety of heart towards himself, expressing itself in mercy to man. In the wilderness at the Exodus Israel first found this relation with God, and 'it is in the wilderness that it shall be perfectly realized again, when Israel, destitute of all sacramental tokens of Jehovah's favor, land, corn and wine, shall feel that he possesses God himself, and shall respond as in the early days.' Such an inward conception of religion transcends the Old Testament standpoint, and is in the deepest sense an evangelic prophecy; while the mode of realizing the spiritual by means of suffering, privation, Gethsemane and Calvary, becomes a striking anticipation of the method of our redemption."

O God our Father, we praise thee for the gospel of thy love: for its tenderness, its universality! We rejoice that it reaches us even while we are yet sinners, that it persists throughout all ages. Help us to dwell in it! Amen.

Wednesday, 9th. Hosea 1.2-11.

If we refer to the second book of Kings, chapters 14 and 15, we discover that the period during which Hosea prophesied was critical in the history of his people. From a policy of acquiescence Assyria woke up to the significance of what was happening under Jeroboam II, and in 724-722 carried on a campaign against Syria and Israel, which resulted in the capture of Samaria.

There are problems in connection with the study of the book: e.g., chapter 1 is in the third person, chapter 3 in the first person. It has been suggested that Hosea left a number of notes of his experiences, prophecies and appeals, and that these were put together by an editor. Box says: "The general character of the oracles is individual and subjective in a high degree. They reflect a warm, sensitive and emotional temperament, and respond to quick changes of mood. The theme is rarely developed at length, though the thought is never thin. Hosea's oracles are the work of a poet, deeply moved by passionate religious conviction, and fired with a profound love for his wayward and misguided people."

This chapter tells the story of as great a tragedy as can befall a human being. It is the story of the broken hearthstone. Under a divine impulse Hosea marries a woman whose sex propensities have already compromised her, and has three children. Each child is given a symbolic name born of an intense patriotism toward his native land. He discovers that his wife is an adulteress, and the children are the result of adultery. Later, when he has mastered himself and learned his lesson, he discovers that his experience is a finite reflection of the experience of God. Israel has behaved to Jehovah as Gomer has behaved to Hosea.

Hosea tells us that his experience came because he sought to obey the voice of God, and that he later discovered that there was a disciplinary purpose in it all. We often miss the divine purpose. We are so filled with a sense of the personal hurt of the injustice of life as it relates to ourselves that we fail to see the other side of things. Many pious souls have found it difficult to take this narrative literally, but I agree with Orchard when he says: "Nothing gives such an excellent analogy of God's attitude to man as this literal interpretation; for that love of God which brought man into existence must also have foreseen how unfaithful he would become, and what a tragedy it would all involve, and yet, because he was love, he took all the risks and dangers of that, because he was seeking for man a still higher relationship than that which it was possible to begin with."

Almighty God, very humbly do we confess our unworthiness! We have not been loyal to thee. Forgive us and restore us, we beseech thee! In Christ's name. Amen.

Thursday, 10th. Hosea 2.

The prophet uses his unhappy experience as the basis of his first charge against Israel. His fellow countrymen have imagined that they were not necessarily unbelievers in Jehovah if they were at the same time recognizing other gods and doing them service. As a matter of fact, a divided allegiance is impossible. The fact that it is attempted shows that the aloneness of Jehovah has been repudiated. It is the same position as our Master averred, "Ye cannot serve God and mammon."

On the historic reference Horton says: "The primitive Canaanitic ideas survived in the worship of Jehovah, and superstition traced the fruitfulness of the land to charms and rites which belonged to the older cultus, just as numberless superstitions survive in agricultural England today, or, to take a more exact parallel, just as the feasts, the ceremonies, and the ideas of paganism are retained in the worship of Mary and the saints. The Baal feasts were in name transferred to Jehovah; in ethical principles and results they belonged to the

Baals still. The Asherim and the Mezzeboth were in theory transformed for the worship of Jehovah, in practice they had transformed the worship of Jehovah itself. So the calves which the people regarded as symbols of Jehovah were to Hosea merely idols. We must understand the prophet to be denouncing not a conscious apostasy and idolatry, but a corruption of the worship which to his inspired vision was idolatry and apostasy, very much as a Protestant denounces the prostration before the crucifix or the wafer as idolatry and apostasy, while the Catholic still believes that he worships Christ under these symbols."

Such disloyalty must be punished, and the threat is uttered that as a husband will shake off responsibility for a woman who defiles herself, so Jehovah will cease to provide for his faithless bride.

O Lord, teach us how to serve thee with sincerity! Give us a single-minded purpose to glorify thee, and to obey thy law! May our allegiance be to thee alone! Amen.

Friday, 11th. Hosea 3.

These verses resume the story of Gomer. She has tasted the dregs. No man has respected her. She has sold herself to vice. Love still burns in the soul of her husband, and though he feels she has sacrificed all claim on the relationship and is resolved that not by any intimacy will he condone her wickedness, yet he must do something to rescue her from her surroundings and from herself. If love and honor could not hold her, the fear that a slave owes to her master may deter her from further pollution. He therefore purchases her as a slave. Being his property no other man will dare to touch her, and she may feel that ownership based on force is a stronger thing than ownership based on love.

Each scene in the drama is made to have a direct bearing on the prophet's office as a preacher. There is a message, an exhortation, a gospel behind every phase of the story. We must not forget that the prophet is a poet, and that a chapter like this must be read as poetry. There are parallelisms, phrases, words, which are distinctly poetic.

The chapter opens with a command to go love this woman, even though she is fallen and disgraced. Love is imperious; it makes strange demands. If Hosea loves still, he will only be like his heavenly Father who loves Israel under similar circumstances. The references to cakes of grapes shows that the Israelites were following a Canaanitish cult. Behind Hosea's action as behind that of Jehovah is the idea of the heavy cost of ransoming a soul from degradation.

The woman had been vagrant, now she is to sit still. Harper says: "The designation is emphatic, but indefinite. The purpose of this quiet and secluded life is a moral discipline, which in the end will prepare her 'for me,' i.e., to resume her former position as wife." The discipline through which she must pass is threefold: she must abandon her wanton desires, she must be separated from those with whom she has misbehaved, she must be denied what would have been her right as well as her privilege had she been true and pure.

It is not right to condone impurity. We ought not to throw stones at people, we ought not to abandon those who have degraded themselves, but at the same time we should not treat moral laxity as a trivial thing. The hope behind such discipline is that vagrant fancies and desires may be lost through the soul's awakening to the challenge of pure love.

Our Father, we can never escape from the wonders of thy love! We have grieved thee by a thousand falls, but thou hast remained compassionate, longsuffering, kind. Thy goodness leads us to repentance. Forgive us, for Christ's sake! Amen.

Saturday, 12th. Hosea 4. 1-3.

This chapter contains the divine charge against his people Israel. It was written possibly after the death of Jeroboam, when a period of anarchy prevailed.

Horton says of verse 1: "The root sin is that there is no knowledge of God. Ritual forgets how much of religion lies in the understanding. When the cultus is ritualistic, and the intelligence is no longer demanded in worship, truth disappears, and with truth mercy. This principle is not confined to Israel, but applies to mankind. Jehovah, the God of Israel, claims to be known on the general ground that the knowledge of God is the underlying necessity of all religions. Where God is so little known as to be confused with the mere powers of nature, the moral disappears with the spiritual."

It is a terrible picture. Knowledge and faith have gone, spirituality has gone. Ritual and superstition remain, but they stimulate imagination and desire. So you listen to a sorry catalogue of degradations: cursing, perjury, murdering, thievery, adultery. One crime touches another; from one end of the land to the other blood is flowing. Such wickedness causes the earth to sigh. The result is an idle land, lean harvest fields, pestilence and death. Even the fish of the sea are affected by disease.

Harper puts it: "Listen, Israel, to Jehovah! The land lacks everything good; it abounds in everything bad; consequently it, with all its life, is now suffering." The prophets believed profoundly that nature and men are so intimately related that they are partners in woe or in happiness.

O God, we pray that thy light and truth may shine forth to lead us and guide us! We want to be good, we long to know and

to do thy holy will. Be thou our helper, we beseech thee! In Christ's name. Amen.

Sunday, 13th. Hosea 4. 4-19.

How does it happen that the people have degenerated? The fault lies with the priesthood, into whose hands the duty of teaching the people had been placed. The priest has rejected knowledge and forgotten God. Now he is called to strict account. It is a solemn thing for a man to be called to conserve the faith, morals, spirituality of the race. Woe betide him if he shall fail!

The people, alas! have become acquiescent in the failure of their spiritual guides. They have let themselves go so completely that Hosea feels as though it is useless to reprove them.

As it was with the priests, so it was with the prophets. These men who should have received and uttered the divine word were like the priests, stumbling and falling day after day.

The outcome of such a repudiation of knowledge of God and his will on the part of the people and their spiritual guides will be a repudiation of Israel by Jehovah.

The wickedness of the priests was contagious. "The wickedness of the priests was great in proportion to their number. They live on the vices of the people. Their punishment shall come upon them as a reward for their deeds. They shall perish, because, filled with sensuality, they have abandoned Jehovah their God, and gone to consulting with that which is wood." Could anything be more contemptible? The corruption of society can only be described as madness. It seems terrible to see young women so brazen, openly and without apology following sensuality. Yet they ought not to be blamed. The shame and the blame lie with their fathers, who make no apology for their own drunkenness and bestiality. They have taken leave of their senses. The prophet feels impelled to warn the people in the South not to follow the example of their kinsmen, for judgment swift and dire must come to those who so despise God and goodness.

Most holy Father, cleanse us by the inspiration of thy holy Spirit! Help us to walk in the light of thy Word! May our example ever be on the side of virtue and holiness! In Christ's name. Amen.

Monday, 14th. Hosea 5. 1-14.

The charge made in chapter 4 is continued, only it is laid directly against the priests and princes. These were supposed to be the teachers, guides, judges of the people, instead of which they are the arch-culprits. They have encouraged and developed the mixed cultus of Jehovah and Baal. Two outstanding sins have characterized them, sensuality and pride. They have used ritual as a stimulus to such wickedness. Therefore Jehovah has abandoned them. When in their peril they turn with bitter wailing and begin to offer sacrifices, there will be no God to hear them, for he has turned from them with indignation. Judgment swift, inescapable, immediate, is to be their penalty.

On verses 10-14 Box says: "Here the immoral cultus is no longer the subject, but the inner moral corruption of the state and its leaders. The parallelism of Judah and Ephraim in this section is remarkable. Judah's political leaders are especially singled out as examples of fraudulent dealing, and shall incur the divine wrath. Northern Israel (Ephraim) also suffers oppression, the whole social fabric is rotten, because the people have wilfully followed vanity. Internal decay has set in in both kingdoms (after the death of Uzziah and Jeroboam). Too late both peoples realize the desperate case of the body politic, and resort to Assyria for aid (King Jareb, i.e., King 'pick-quarrel,' is a nickname for the king of Assyria), but without avail: Jehovah himself is their adversary."

O Lord, it is not in man to correct his faults! Thou alone canst teach us how to walk. Come to our help; rescue us from danger; cleanse us from sin; guide us into paths of virtue! Amen.

Tuesday, 15th. Hosea 5. 15 to 6.

There are few more moving passages in the Bible. Jehovah says, I will withdraw and leave my people until they begin to want me and cry out for me. Trouble will soon make them cry. And it does!

At first sight there is something very appealing, very tender, about the words contained in verses 1-3, but as Horton says: "It is a pain to treat such words of contrition and repentance as a prayer which is uttered in vain and rejected. But it is impossible in any other way to fit them in with what follows, verses 4-11. We are compelled therefore to read the salutary lesson, that the confident prayers of penitence and promises of amendment wrung from our lips in time of trouble may easily be rejected by God, and rank among presumptuous sins. With this stern teaching of the prophet a new notion of repentance breaks in upon the mind, heart-sorrow with a clean life ensuing, not lip-confession without the sense of sin or the serious purpose of amendment. We surrender the beautiful prayer of penitence too lightly used in order to recover it in the anguish of a genuine sorrow for sin, and the faith of a sure forgiveness at the cross of Christ."

That this is the correct interpretation is seen in the reply of Jehovah. There is more of despair than rebuke in his reply. "I can make nothing of you, since your love is like the morning cloud, yes, like the dew which easily goes away." Their love for God, their goodness and piety are so

transient. A summer sky in Palestine is cloudless by 9 a.m. "The dew of Palestine is very heavy in the summertime, and resembles a fine rain or Scotch mist. Here, however, the reference is to its transitory character, with no thought of its beneficial effects."

Every warning, every rebuke has been fruitless. It has been treated with contempt. God has found himself betrayed, and in fierce denunciation he exposes the plundering, murdering viciousness which still prevail, notwithstanding the outward show of penitence.

Almighty God, teach us to be sincere! May we cease doing evil and learn to do well! Help us in sincerity and trust to walk in the steps of the Master! Amen.

Wednesday, 16th. Hosea 7.

Farrar says: "From Hosea, the earliest of the Northern prophets whose works are extant, to Malachi, the latest prophet of the returned exiles, the priests had very little right to be proud of their title. Their pretensions were, for the most part, in inverse proportion to their merits. The neutrality, or the direct wickedness, of the religious teachers of a country, torpid in callous indifference and stereotyped in false traditions, is always the worst sign of a nation's decadence."

Israel seems to imagine that Jehovah is blind to moral conditions. It seems to think that he can be deceived by the make-believe of ritual. But he repudiates any but a true loyalty. In scathing terms the real state of affairs is exposed both in Israel and in Judah. When Jehovah is ready to heal he finds the sores of Israel breaking out again. They are fraudulent, fickle in their profession of religion. Such a situation is hopeless. They make and unmake kings as their passion dictates, their passion is inflamed so that just one king after another is murdered. They are confused, they are losing their nationality, and are blind to the fact. Their attitude toward God is arrogant. And now when mighty Assyria is preparing to attack them they will begin to cry out for Jehovah, but he knows their perfidy, how they have spurned the good, and he will leave them to their fate.

On verse 8 Harper says: "The meaning is not 'is kneaded,' referring to the loss of independent existence in exile, nor does it refer to the seeking for help from the outside nations, but rather to the acceptance of the foreign fashions and ideas which came in upon Israel in connection with the opening up of commercial relations with the outer world. From the association with Assyria much good will come, for a new and larger horizon will be secured, and important steps forward will be taken towards higher conceptions of God and the world. With this good there is coming also much that is bad, much that can dissipate and confuse the weaker of the nation. 'The tides of a lavish commerce scattered abroad the faculties of the people, and swept back upon their lives alien fashions and tempers, to subdue which there was neither native strength nor definiteness of national purpose.' As a result of mingling with the foreign nations and accepting their ideas, Israel has become an unturned cake, the round, flat cake, baked on hot stones,—a striking figure which describes the condition of things at home as growing out of that abroad. The point of emphasis does not rest upon the fate of the unturned cake, which, of course, is destroyed; nor on the fact that such a cake being left half-ruined, Israel likewise is half-ruined; nor on any specific reference to their opinions concerning the worship of idols; but rather upon that weakness of the national character which was exhibited, in the inconsistencies of which they were guilty, the lack of thoroughness with which their plans were executed, the wrong direction pursued by those who were in charge of the national policy, and the lack of proportion in national effort. How better describe a half-fed people, a half-cultured society, a half-lived religion, a half-hearted policy, than by a half-baked scone?"

O God, we are guilty and ashamed as we bow before thee! We have erred and strayed from thy ways like lost sheep. We have turned, but not upwards. Our steps have been perverse. Have mercy on us, forgive and blot out our transgressions, we beseech thee! In Christ's name. Amen.

Thursday, 17th. Hosea 8.

This chapter emphasizes Israel's unsanctified national life. Their gold and silver calves are the secret of ruin. They have sown, and they must reap. Box says: "Man-made kings, like man-made gods, are impotent. Israel sows the wind, and shall reap the whirlwind. The sources of the national life are withered, and the nation ceases to count. Resort to foreign aid only further diminishes its vital forces. Multiplication of altars only multiplies sin. The rites of an unholy cultus can but hasten the divine punishment."

How slow men are to learn that religious phrases are no substitute for religious behavior!

The message has been summarized by G. A. Smith in a phrase, "Artificial kings and artificial gods." On verse 4 Horton says, "During 253 years Israel had eighteen kings from ten different families, and no family came to a close save by violent death. The rapid succession of usurpers in the closing years was only the final plunge of a disastrous career." Israel has turned a deaf ear to those who cried in the name of the Lord, it has allied itself

to forces without respect to character or faith, it has practised that which is gross and brutal in the name of worship, and by such acts it has rolled back all the progress that has come from law, discipline, civilization built on spiritual religion. It is back where it began, in a degraded serfdom. It is a tragedy. Alas that it repeats itself so often!

O Lord, we marvel at thy longsuffering! Thou callest, and we will not hearken; thou stretchest forth thy hands, and men will not heed their entreaty. Yet thou art patient, looking for the return of the prodigal. Teach us to rejoice in thy mercy! Amen.

Friday, 18th. Hosea 9.

The root sin behind these words is the measure of worship by material gain. The celebration of the harvest home is made an excuse for worshiping a local and limited deity. The people want religion as a commercial asset, but not as the means of developing real worth and character. "Here is opposition between the folk-religion and the true Jehovah-religion as preached by the prophet." Harper says, "Accepting the harvest fruits as from the Baalim commits Israel to the service of the Baalim. Every celebration of a local festival is, therefore, an act of harlotry, in which the harlot acknowledges her paramour and accepts his gifts, i.e., the harlot's hire. The sin here is not worshiping on the high places, but observing a cult in which debasing tendencies are at work, instead of those which would elevate and ennoble. It is, in other words, a case of the material versus the spiritual."

Such a condition brings fearful results. Barrenness, premature death, extinction, these are the penalty of grossness in religion and morals. George Adam Smith says on verses 10-14: "Those who at the present time are enforcing among us the revival of a paganism,—without the pagan conscience,—and exalting licentiousness to the level of an art, forget how frequently the human race has attempted this experiment with far more sincerity than they themselves can put into it, and how invariably the result has been recorded by history to be weariness, decay and death. On this occasion we have the story told to us by one who to the experience of the statesman adds the vision of the poet."

Teach us, O Lord, the ways of righteousness, and give us grace to walk therein! Help us to worship thee in mind and heart! Give us an increasing desire to be virtuous and upright in behavior! For Christ's sake. Amen.

Saturday, 19th. Hosea 10.

Farrar says: "The apostasy of Israel did but deepen with his prosperity, and has ended in anarchy and godlessness. Therefore retribution shall grow rank as a weed in their furrows. They and their calf-idols shall come to shame and be carried to King Combat (Jareb) of Assyria. Their people and priests shall mourn. Their king shall disappear like foam upon the water. Their sanctuary shall be shattered, and thorn and thistle shall grow upon their altars, till in their anguish they call on the mountains to cover them and on the hills to fall on them. From the days of Gibeah has Israel sinned, and therefore both Ephraim and Judah shall be treated as stubborn heifers, and made to bear the yoke. Yet even now a better seedtime might produce a better harvest, and if they sought the Lord he would even yet rain righteousness upon them. But since they have ploughed wickedness they must reap oppression; the more they trusted in chariots and warriors, the roar of an advancing army should be heard, and their fortresses be shattered."

On verses 10, 11 and 13 memorable things have been said. Pusey, "No slavery is so heavy as that which is self-imposed." George Adam Smith, "The ambition of the people for spiritual results without a spiritual discipline." Gregory, "Bodily delights when absent kindle a vehement longing; when had and eaten they satiate and disgust the eater. Spiritual delights are distasteful when unknown; when possessed they are longed for, and the more those who hunger for them feed upon them, the more they are hungered for." Pusey, again, "So long as a man distrusts his ways of sin, there is hope of his conversion amid any depths of sin. When he trusts in his ways, all entrance is closed against the grace of God."

Almighty God, teach us the importance of the seedtime of life! May we learn to be careful what we sow! Teach us the reality of the harvest! Save us from the misery that ensues on folly! May we learn to live wisely! In Christ's name. Amen.

Sunday, 20th. Hosea 11. 1-11.

Orchard says: "This changeableness of temperament in Hosea is no doubt partly due to the conflict taking place in the man's own nature. His clear vision that retribution is coming upon Israel, and the sorrow with which he regards such an event, so wring his heart that he is compelled to burst forth in some ejaculation of hope. The truth is that he is an intense lover of his people, and though this love does not hide their fickleness and waywardness from his judgment, it constantly compels his hope and faith that things might be different; and this intense, emotional nature not only colors his outlook with the vision of possibilities that alas! were never to be realized, but it has dominated all his conception of God."

G. A. Smith expresses in a phrase the message of this chapter: "The Fatherhood and Humanity of God." There is no more beautiful gospel message to be found anywhere than here. There is nothing more strangely moving than the divine choice of Israel. To the North and South were mighty, brilliant, aggressive, highly organized peoples, yet Jehovah passed over them and chose Israel. And Israel had proved perverse, yet the purpose of grace had persisted! In verse 3 Jehovah is like a mother teaching her baby to walk, guiding and guarding its tottering steps, nursing it through its childish ailments. Harper says, "The 'I' is in contrast with the Baalim, and introduces another description of Jehovah's exhibition of paternal love. . . . . Only Ephraim is in the mind of the prophet, although he is speaking of a time when Ephraim and Judah were together. Teaching them to walk,—keeping them on their feet, i.e., directing in a providential way their footsteps."

If Israel had been averse to restraint and guidance its misery arose from a misconception. It did not know that love was imposing the yoke and love was holding the reins. The hand was gentle and caressing, but Israel did not appreciate the kindness, and became contemptuous of the hand that fed it. This is the cause of its downfall. In exile it may awake to the nature of him whom it despised.

Our Father and Saviour, we are grateful for thy tender mercy! We pray for pardon because we have so often misjudged thee and resented the restraints which thy wisdom imposed. Teach us to love thee and obey thee! Amen.

Monday, 21st. Hosea 11. 12 to 12.

Jehovah is laying a charge against Israel. His complaint is that its whole course of action is built upon falsehood. When it coquettes with foreign powers it is like a married woman trying to intrigue with other men than her own husband. The charge develops into a description of Ephraim as a huntsman who is crazy, for instead of trying to herd flocks he is chasing the wind and hunting the sirocco, which is known as the deadly south-east wind. Ephraim's life knows no repose. It is full of movement, but it is "seeking for wind and multiplying falsehood." Jehovah will treat such perfidy as it deserves. Its very beginnings were in deceit and trying to steal a birthright.

G. A. Smith says: "The impassioned call with which last chapter closed was by no means an assurance of salvation, 'How am I to give thee up, Ephraim? how am I to let thee go, Israel?' On the contrary, it was the anguished cry of love when it hovers over its own on the brink of the destruction, to which their wilfulness has led them, and before relinquishing them would seek, if possible, some last way to redeem. Surely that fatal tomorrow and the people's mad leap into it are not inevitable! At least, before they take the leap, let the prophet go back once more upon the moral situation of today, go back once more upon the past of the people, and see if he can find anything else to explain that bias to apostasy which has brought them to this fatal break,—anything else which will move them to repentance even there. So in chapters 12 and 13 Hosea turns upon the now familiar trail of his argument, full of the divine jealousy, determined to give the people one other chance to turn; but if they will not, he will at least justify God's relinquishment of them."

O God, teach us that we cannot associate with evil without being injured! May we shun that which is wicked and flee from that which is false! In all our ways may we learn to honor and glorify thee! In Christ's name. Amen.

Tuesday, 22nd. Hosea 13.

Farrar summarizes the charges against Israel under four heads: worldliness, 11. 12 to 12. 6, dishonesty, 12. 7-14, idolatry, 13. 1-8, distrust in God, 13. 9, 10. In this chapter Hosea speaks with deep passion and seriousness. He looks back through all Ephraim's history. He sees Ephraim the first of the tribes to take up idolatry. What mattered it that Jehovah had redeemed and succoured his people long before their feet touched the soil of Canaan: Ephraim forgot it all! And perversity has characterized its history ever since. Ephraim's sin is stored up, he is an impracticable son. This child is represented as failing to do the part assigned to him by nature, and in the failure he shows himself unwise and foolish. Israel, in order to continue life, must be born again; without such new birth Israel must perish.

On verse 14 G. A. Smith says: "This great verse has been very variously rendered. Some have taken it as a promise: I will deliver, I will redeem. So the Septuagint translated, and St. Paul borrowed, not the whole Greek verse, but its spirit and one or two of its terms for his triumphant challenge to death in the power of the resurrection of Christ. As it stands in Hosea, however, the verse must be a threat. The last clause unambiguously abjures mercy, and the statement that his people will not be saved, for God cannot save them, is one in thorough harmony with all Hosea's teaching."

O Lord, forgive us the shallowness and the worldliness of our lives! Make us men and women of integrity, strengthen us in loyalty, help us to walk by faith in thee! Amen.

Wednesday, 23rd. Hosea 14.

Hosea cannot end in despair. Love never

despairs, and hence he calls his people to repentance. Some commentators have felt the contrast between what the prophet has just declared and what we find in this chapter to be so great as to imply a different author, but they surely fail to appreciate the significance of Hosea's experience of life. Horton says: "All difficulties apart, we should surrender ourselves to the beauty and the glory of this message from the heart of God. Whether it is Hosea's or not, it is God's; whether it harmonizes with the doom of chapter 13 or not, it is in perfect accord with the gospel which we know, and with the God who will not have any to perish, the God who so loved the world, the God who in Christ receives sinners and calls them to repentance. The chapter rises above all national and temporal considerations, and carries us up to the eternal cross and the eternal Saviour, calling men to repentance."

The chapter opens with a declaration that "the time will come when thou shalt return." Sin only leads to a bitter fall, it brings a man stumbling to the ground. The exhortation now is to abandon the formalities of ritual, and to pour out the sincere repentance of the heart, and plead for pardon, and that God will receive you graciously. Tell him that you know your folly, that neither Assyria nor Egypt nor yet the gods which your hands have fashioned can save you or do you any good!

Verse 4 introduces the divine answer. Harper says: "Their apostasy, or backsliding, is regarded as a disease, which will be healed. Jehovah, of his own free will, because of that which is in himself, and not because of anything in them, will show them love." On verse 5 he says: "The dew is here a figure of beneficence, kindness." It shall produce beauty, purity, fruitfulness, strength, fragrance.

Orchard closes an essay on Hosea with these words: "We take leave of a man who has been called quite justly 'the Jeremiah of Israel,' but whose character often reminds us of that of our Lord himself in its tender love for sinful and erring man."

Dear Lord, we pray for a deeper sense of thy kindness! May thy Spirit brood over souls until the beauty and the fragrance of holiness shall become their vesture! Amen.

JOEL.

Thursday, 24th. Joel 1.1.

We know nothing of Joel beyond the statement that he was the son of Pethuel or Bethuel. We have to draw inferences from these three short chapters as to when and where he lived. His references to the Temple and its sacrifices lead us to guess that he belonged to Judah. He evidently is a cultivated man, as he writes in a polished style. He gives no suggestion of a divided kingdom, and his references to Judah and Jerusalem show that it was a small community. He speaks of a scattering of the people which seems to infer the captivity, and he refers to the Ionians which shows the influence of Greece. His use of apocalyptic gives us a further clue to his being later than Ezekiel. The date of his prophecy may be early in the fourth century B. C.

Wardle says: "The immediate occasion of the book is the devastation of the land by great hordes of locusts, which has caused misery to man and beast, and even brought the daily sacrifices to an end through lack of the necessary material. The prophet's first aim is to call a national fast of humiliation and intercession. In his magnificent description of the invading locusts he slightly idealizes them under the figure of an army, and suggests that they may portend the approach of the day of Jehovah. In the gracious answer of Jehovah to the intercession, which constitutes the latter part of the book, the thought passes more from the immediate trouble to the Day of Jehovah with its miraculous blessings for his people and punishment for their oppressors. . . . . The theology is not marked by any great originality. Suffering is punishment for sin. But Jehovah is not a vengeful deity; rather is he compassionate. Stress is laid upon the relation of the community rather than of the individual to Jehovah. The attitude to the cultus is far different from that of Amos or Isaiah. The ritual appeals strongly to Joel. But he was no believer in a hypocrisy which could combine iniquity with solemn assemblies. His 'Rend your heart, and not your garments,' has become a classic protest against such sin. He fails to rise to the supreme height of universalism reached in Jonah. Perhaps the most striking feature in the theology is the vivid painting of the Day of Jehovah."

O God, strengthen us by thy Spirit, teach us how to live, guard us from fear and anxiety, help us to dwell in thy love! Teach us how to study thy word! Amen.

Friday, 25th. Joel 1.2-20.

The prophet challenges those whose memories are longest, whether they ever had known of such a terrible visitation of locusts as that which has happened. With dramatic brilliance he describes the invasion. No English version can give the effect. Horton puts it thus:

> "Shearer's remnant, swarmer eats,
> Swarmer's remnant, lapper eats,
> Lapper's remnant, devourer eats."

Shearer, swarmer, lapper, devourer are names of four different swarms of locusts, and not four stages in the development of a locust. It means that invasion had followed invasion until everything was

eaten. Horton's description is as follows, "These few facts should be remembered: The locusts fly in serried and orderly ranks like soldiers. 'When in an erect position their appearance at a little distance is like that of a well-armed horseman.' They advance in a cloud, which rises twelve or eighteen feet from the ground. They blot out the sun, and produce darkness. Their noise in flight is described as like the crackling of fire, or the hissing of thunder. Their number is so prodigious that no attempts at destruction avail; over millions of dead, and ditches filled with the corpses, the unfailing host pours on. They devour all vegetation, and even the bark of the trees. They enter at the windows of houses, invade cities, and eat up all food, and even clothing, leathern bottles, etc., tearing what they do not consume."

Such a visitation strikes at the springs of life. The cheer of sweet wine is killed by the locust, fertility is dead. The vegetables have already gone, now the staple industries are attacked and killed. Public worship with its sacrifices is suspended, the joy is taken out of religion. Ruin strikes the home of the husbandman and the vinedresser.

We are reading one of the greatest poems in history, and realize the vividness of each picture as it is drawn for us by the colorful pen of the artist.

How is such a situation to be met? By national humiliation, prayer and fasting. The priests should call the people together and themselves set the example of deep and thorough humiliation and penitence toward God. "The calling together of all adds to the power and effectiveness of the appeal, for when all unite in penitent, sorrowful supplication God will more readily answer."

Our Father, in times of perplexity we can but cry to thee! We do not know the meaning of life's mystery, we cannot explain the meaning of so much sorrow, misery and hardship, but we know that we have no help or comfort save such as comes from sharing our griefs with thee. Help us and deliver us, we beseech thee! Amen.

Saturday, 26th. Joel 2. 1-14.

Men tremble at the tread of the booted warriors as their marshalled hosts sweep over the fields, but the terror of the battlefield is not so great as that of the invasion of the locusts. They come like wild horses. They storm cities like vast hordes of militia. As Wardle puts it, "The locust plague is accompanied—here the poetic passes into the preternatural,—by earthquake, darkness of eclipse, and storm, whereby the Day of Jehovah should be inaugurated. The locusts are Jehovah's host, mighty to do his bidding, before whom he thunders because they usher in the dreadful Day that none may endure."

A problem arises in reading these verses as to whether Joel is talking about a literal invasion of locusts or about some spiritual thing under the figure of locusts. The more I read apocalyptic literature, the more sure I am that its figures do not relate to actual events in the physical world, but to the eternal conflict between light and darkness, good and evil, the prince of the power of the air and the Prince of peace. The visionary is a poet, and it is the drama of redemption that fills his soul.

Such a vision is not hopeless. The prophet says in verse 12: "Even now, says Jehovah, turn unto me with your whole soul." There is always an "Even now" in the true gospel. "With your whole soul" means "with the entire force of your moral purpose." It is important to note the stress laid on this whole-hearted repentance, because Joel joins to this inner requirement all the external signs of repentance,—fasting, weeping and lamenting. He does not speak of the sins of the people at all, but he appeals to the general feeling of sinfulness which expresses itself in these modes of penitence. But while he indorses their external modes he insists on the repentance of the heart; while he differs, e.g., from Amos and Isaiah in valuing the cult, he is no mere ritualist. He recognizes the need of deep, sincere repentance, and presses it home in this striking manner. Rending of the garments was a sign of grief, but it might be only outward and formal. This is not enough.

The divine response to such heart penitence is to be divine by the divine nature. God is gracious and full of compassion, slow to anger and of great lovingkindness. He cannot live below the requirements of his own nature.

O God, we beseech thee to turn back toward us as we turn in penitence to thee, to visit us with blessing as we bow before thee! In thee alone can we find mercy: shew us thy favor! For Christ's sake. Amen.

Sunday, 27th. Joel 2. 15-32.

By a punctuation of the verbs in verses 15-17 as perfects instead of imperatives we get the conception of a holy assembly in which priests wept and prayed and the Lord answered prayer. All ages were assembled, old men and little children, and even babies on their mothers' breasts. "Everybody came, even the bridegroom and the bride, who felt least inclined to mourn and to weep, and who ordinarily were excused from many functions and duties."

The appeal for compassion is based upon Jehovah's character. His holy name is involved in his response to those with whom the eternal covenant was made.

The answer was complete. The winds of God began to blow, and the plague passed

like a forgotten dream. The wind turned seaward and drove the invaders to the deep. No wonder the prophet bursts into song, in which he exults in the salvation of God.

The chapter closes with one of the greatest and most moving passages in the whole Bible. Beaver says: "The effect of the outpouring of the Spirit which is described directly makes it clear that it is not a moral transformation of the people, not the renewal of their inner life, nor a deeper or more intimate knowledge of God such as heretofore had been enjoyed only by the prophets and which would now be the property of all, but the experience on the part of all, old and young, male and female, high and low, of those ecstatic spiritual states which had always been regarded as caused by the Spirit of God. . . . . The author is very specific: he means everybody. That the noble and free are included goes without saying, but that the women and the slaves, even female slaves, will also be possessed by the Spirit is significant. It marks the universal character of the excitement."

Beaver may be right in his insistence that Joel is thinking of the emotions of men and women who are awake to the pending day of Jehovah, and not of moral experiences. But Joel's terms are general, and Peter's use of them as an interpretation of the ecstasy that came to the Spirit-filled as they rose to witness to Jesus as Saviour and the salvation that was to be imparted to those who called in his name, was legitimate.

O God, we praise thee that thy Spirit reaches all in his vivifying, transforming energy! We pray that he may work in our day, convicting men of sin, righteousness and judgment, revealing Christ Jesus as Saviour and Lord! In his name. Amen.

Monday, 28th. Joel 3.

The universality of the vision with which chapter 2 closes, gives place to a description of things as they are. When are these things to be? Apparently when the Messianic hopes which have filled the hearts of the returning exiles begin to be fulfilled. The prophet sees a valley of judgment near Jerusalem. It may be Kedron. In the horrible days through which they have passed Jewish boys and girls have been tossed to and fro like common coins in the transactions of drunken and lewd men. The nations that have done such things are to be called to an accounting; that which they have done to others shall be done to them. The harvest time of souls has come, and tares and wheat are to be separated. It is a terrible scene.

Horton says on verse 15: "This darkness, symbolical of judgment, as at the crucifixion, might mean that before the great light of God the lesser lights withdraw, but it is more likely to mean the terror and confusion of the divine wrath." Of the whole passage he says: "There is no more beautiful contrast in Scripture than that between the terror and consternation with which Joel begins and the peace and triumph with which he ends. The little book passes from the city of Destruction to the Celestial City."

We should guard ourselves from any prosaic, matter of fact interpretation of such a book. Joel is a sensitive, spiritual, vivid, poetic soul. His figures are sublime.

Farrar has well said: "Joel, in short, is a prophet who dwells on the elements of hope and fear, like all those who went before him. He taught the lessons that lie at the basis of all moral and religious teaching, —the certain reward of the righteous, the certain punishment of the wicked. Such lessons are eternally true, and meet with multitudes of springing and germinal fulfilments. They show the hand of God laid amid the crushing wheelwork of history. To feel and illustrate their reality, and in spite of all the terrors and confusions of society still to hold fast to a perfect hope in the ultimate mercy of the Merciful, was to exhibit the faith which can never come save from the inspiration of the Almighty."

Our God, if thou shalt abide among us we shall be safe and happy for ever! In thy presence is fulness of joy. Help us to see thee in thy glory, and to know that thy glory is lovingkindness! Amen.

AMOS.

Tuesday, 29th. Amos 1. 1.

Horton says: "The book of Amos is the earliest prophetic writing which has come down to us. It is a pity that in our canon it should follow Joel, which is probably the latest, and Hosea, a contemporary who developed the message and teaching of Amos. The book is compact, connected and authentic, an autograph document from the middle of the 8th century B. C."

The book was written about 760 B. C., just at the time when the prosperity of Jeroboam II's reign was at its height, and extravagance and luxury displayed themselves on every hand. Amos is very careful to inform the people that he is not a professional prophet, but simply a shepherd, who whilst attending to the business of life has had his eyes opened to reality. He also heard the voice of the Lord sending him forth on a holy mission. His home was in Judea, but his mission was to the northern kingdom. He prophesied in Bethel, and the priest Amaziah was so incensed against him for his out-spokenness and the fact that he was a Judean that he ordered him back to his own country. Returning to Tekoa, Amos committed his message to writing and sent it on its divine errand.

Canney says: "Prof. George Adam

Smith describes Amos 'as a desert shepherd with the nomad's hatred of buildings and scorn of luxury.' If this were a correct description, we should have to allow for some exaggeration in the pictures of Israel's foibles and vices. But it is not necessarily correct. Cultured nations have been known to have razed to the ground beautiful and precious buildings without hating them. Amos was rather a keeper of sheep, who stood in close touch with nature and drew lessons from her which dwellers in cities seldom or never learn. He had predecessors, but he developed a religion of his own which was far in advance of his age, and is still in large measure an ideal. He had a passionate love of justice and right, a divine hatred of wrong and oppression. Sham piety and senseless luxury ever denote a denial of righteousness and justice."

Our Father, make us sincere! May our faith be real, our lives true, our devotion pure! Help us to restrain our appetites and our desires! May we learn to live in simplicity of mind and heart! Amen.

Wednesday, 30th. Amos 1. 2-8.

Amos believes that Jerusalem is the center of Jehovah's reign, and the message which he makes known is terrible in its challenge, as is that of the lion when it leaps on its prey. It can be heard on Mount Carmel, the most outstanding hill in Galilee. Why this angry roaring? Because the nations have multiplied iniquity until the judgment and wrath of God burst forth like a flame.

The prophet begins far afield. His method of awakening the conscience is remarkable. Instead of beginning with a direct attack on Israel, he begins with Damascus and Syria, and then proceeds to other six nations, Philistia, Tyre, Edom, Ammon, Moab, Judah. Horton says: "It is characteristic of Amos, ethically and theologically, that he represents Jehovah as Lord of all nations, and visiting the sins of each as he would those of Israel; and that the sin to be punished is simply the ordinary cruelty of a conqueror, such as elsewhere was held to be pleasing to the gods."

It is a startling discovery that God is not bloodthirsty, but looks on bloodshed as a crime. These nations struck terror into the hearts of their neighbors. Gaza was not only the center from whence raiders went out to plunder and burn, but where captives were sold into slavery. Tyre also had a slave market.

G. A. Smith points out that "the contents of the book of Amos consist almost entirely of two kinds: facts, actual or imminent, in the history of his people, and certain moral principles of the most elementary order. Amos appeals to no dogma or form of law, nor to any religious or national institution. Still more remarkably he does not rely upon miracle or any so-called supernatural sign. To employ the terms of Mazzini's famous formula, Amos draws his materials solely from conscience and history. Within himself he hears certain moral principles speak in the voice of God, and certain events of his day he recognizes as the judicial acts of God. The principles condemn the living generation of Israel as morally corrupt, the events threaten the people with political extinction. From this agreement between inward conviction and outward event Amos draws his full confidence as a prophet, and enforces on the people his message of doom as God's own word."

O God, thou art ever and everywhere the same! May we learn to fear thee! Restrain us from evil passion, from doing those things which show our hearts as alienated from thee! May we live in the peace of God! Amen.

Thursday, 31st. Amos 2. 1-5.

Although the people of Moab were closely related to Israel, they do not seem to have known any similar ethical or spiritual movement. Apparently they were a people so vindictive that their hatred against their foes reached beyond the grave, and they actually dug up their bones and burned them. The crime referred to was not a crime against a Jew, but an Edomite, so that the horror expressed by Amos was on humanitarian grounds.

Having denounced Moab, Amos turns on his own people of Judah. Harper says: "Judah represents the southern kingdom, including Benjamin, in distinction from northern Israel. The relation of the two kingdoms was very close in spite of the disruption, for however they may have differed from each other in dialect, in religious ideas or in governmental sympathy, they were one nation in distinction from their Canaanitish neighbors. The impossibility of uniting all the interests of the various tribes showed itself in the earliest times, and it was only under David and Solomon that a union, even when effected, could endure. The rivalry between the two kingdoms after the division was intense and bitter. At this time there seems to have been no cause for bitter feeling between them."

What is the meaning of the law of Jehovah? It may be divine instruction in general, or ceremonial direction given by a priest, or instruction in duty as an Israelite, or the directions contained in the Pentateuch. Here it has possibly the latter meaning. It may be that Amos is explaining that the trend of worship in Israel is a tendency to apostasy.

Our God, teach us to be true to thee! May we not compromise in our loyalty to thee! In worship, in behavior, may we behave as those who love thy law! In Christ's name. Amen.